The Literary Digest

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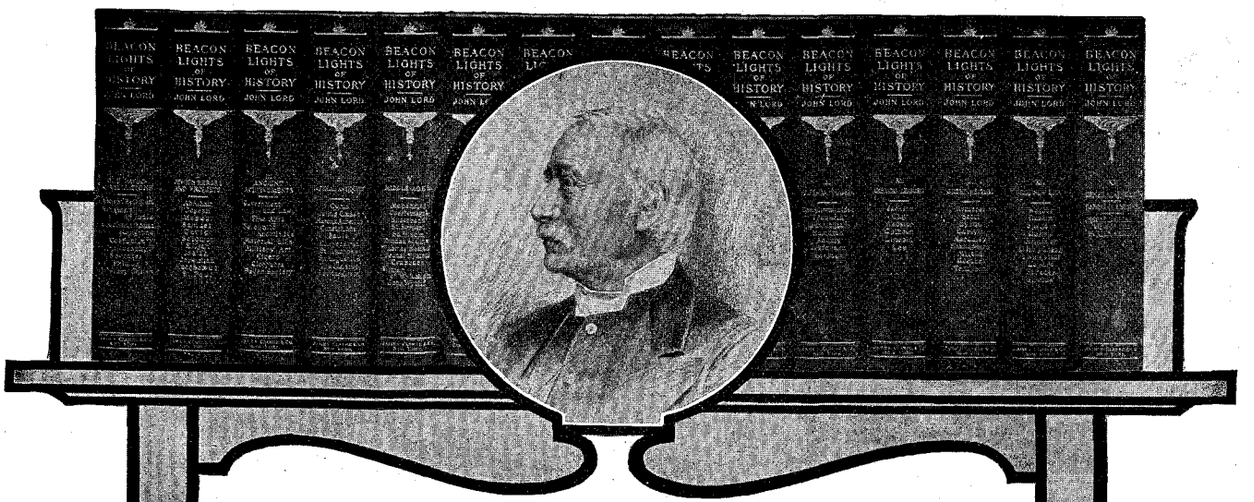

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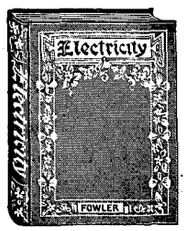

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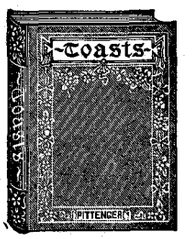

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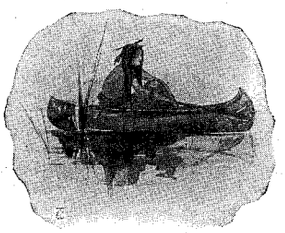

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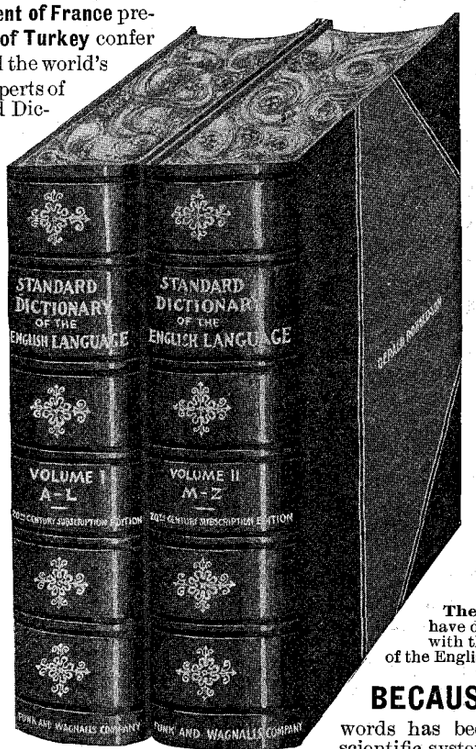

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TOPICS OF THE DAY.

MR. ADDICKS AND PRESIDENTIAL FAVOR.

ASTONISHMENT marked the comment of the great majority of the American press when it became known that the President had appointed an "Addicks man," William Michael Byrne, to be United States District Attorney in Delaware. The papers that experience this surprise have an idea that Mr. Addicks is trying to buy his way into the Senate via the Delaware legislature, and they regard the President's award of federal patronage to his faction as inconsistent with some of the high moral professions found in the President's writings and speeches. The New York *Times* (Ind. Dem.) views the appointment "with humiliation" and "deep regret," and the Pittsburg *Dispatch* (Ind. Rep.) remarks that it "is calculated to puzzle disinterested observers." The Philadelphia *Record* (Ind. Dem.) says: "A little spark kindleth a great fire, and the President may discover that by this act he has caused a conflagration great enough to consume him."

Perhaps no stronger critical review of the matter has appeared than the following one by a paper that is "on the spot," the Wilmington *Every Evening* (Ind.):

"This action on the part of President Roosevelt may be looked upon from many points of view, but from absolutely none in which it appears to be a good move. It is an insult to the best sentiment of the State and to the soundest element of Delaware Republicanism. . . . . .

"By restoring Mr. Byrne to Presidential favor and public office, President Roosevelt has deliberately rewarded political treachery of the deepest dye. At the command of Boss Addicks, Byrne was nominated for Congress in opposition to Congressman Ball, whom Addicks hates and whose defeat he sought to accomplish. Mr. Ball was elected to Congress by the Republican voters of Delaware, and was fairly entitled to renomination and reelection. But he was not pleasing to Addicks, so Addicks determined to defeat him, and he took Byrne as his instrument. It mattered not to Addicks and Byrne that the situation was desperate, and that the Republicans of the country, President Roosevelt included, were straining every nerve to prevent the dissipation of the Republican majority in the present House of Representatives, and its transformation into a Democratic body. Addicks and Byrne did all they could to bring about this result by defeating Congressman Ball and electing a Democrat in his place. And now President Roosevelt rewards both arch-traitors by giving a willing ear to Addicks and restoring Byrne to public office. As well might the Christian people of the world erect an approving monument to Judas Iscariot.

"But we are told that President Roosevelt's eyes were opened by the vote in Delaware at the last election, which showed a larger poll for the Addicks Republicans than for the regular Republicans. Such an excuse for the offending is worse than the offense itself. For to the people of Delaware, who know how the vote of the Union Republican party was obtained, it means that the President is in sympathy with every corrupt method resorted to by the leaders of the Union Republican party in order to obtain that vote. It means that the action of the President is an indorsement of the most appalling corruption of the suffrage; of the gross and vulgar auction of votes at the last election in Delaware, at which the apparently exhaustless purse of the Union Republicans enabled them to triumph over factional opponents who scorned to resort to such degrading methods. It means that the President of the United States indorses a traffic in votes that is a thousand times more infamous than was the traffic in slaves which this country spent billions of money and sacrificed thousands of lives to suppress.

"Finally, it is presumed that the action of the President is the recognition of Addicks. That he hopes to see elected to the Senate, and receive at the social receptions of the White House, the man whose hand will not be touched by honest, self-respecting citizens of Delaware, and whose political record is despised by good men.

"If President Roosevelt desires to join hands with Mr. J. Edward Addicks, he may do so, but if he does he will only hurt Roosevelt and not help Addicks. The people of Delaware will deal with Addicks, and they intend that he never shall go to the Senate. The recognition of Addicks by the Administration will not deter them from their purpose. On the contrary, it will only make them the more determined. And all efforts on the part of the President to aid and assist a political adventurer who has been striving for years to secure an entrance into the United States Senate from Delaware, simply by virtue of his vulgar dollars and his willingness to let them flow forth in a golden stream for the corruption of the manhood of the State, will but recoil upon the President himself."

It is explained that the President can not constitute himself a judge to pass upon the moral character and methods of the political leaders in each State, but must recognize as leader the one who is approved by the majority of the Republican voters. The Addicks faction polled 13,000 votes in Delaware in the recent election, to 8,000 polled by the "regular" Republicans, and therefore Mr. Addicks has the federal patronage. This view is accepted as sound by the Washington *Post* (Ind.) and the Philadelphia *Inquirer* (Rep.). Says the latter paper:

"The caucus is generally recognized in party matters. There are various candidates, for instance, for the Speakership of the House at Washington, and it is entirely proper that there should be. But when the Republicans meet in caucus, as they will do at the proper time, one of the candidates will be selected, and every one of the minority aspirants will quietly yield. Otherwise, there might be a deadlock and dire confusion.

"What is done in Congress is done in the legislatures of the various States. Caucuses are held for presiding officers and senators, and the majority is submitted to. But in Delaware things are different. The State is without a United States Senator simply because a few men have refused to give in to the many. It is not right. It makes no difference that the few may not like the candidate of the many, it is their duty to submit gracefully. Majority rules in this country—or does everywhere except in Delaware—and there it must rule, too, unless the Republican party is to be swallowed up again by the Democrats."

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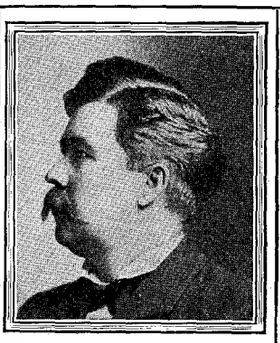

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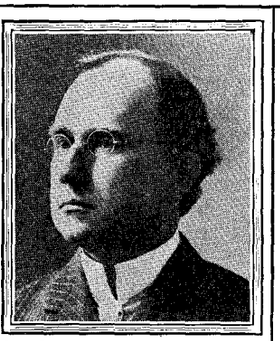

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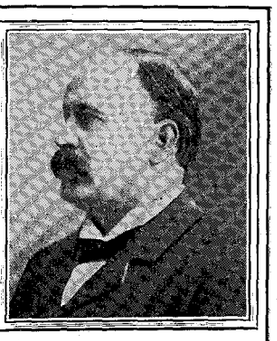

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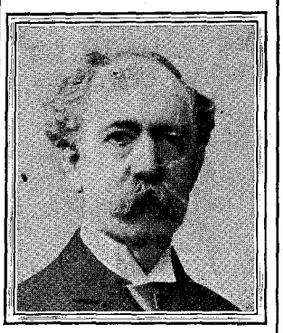

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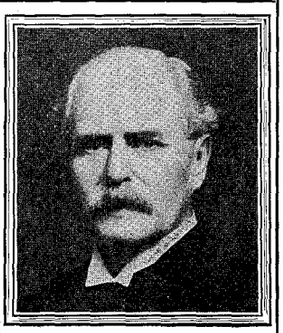
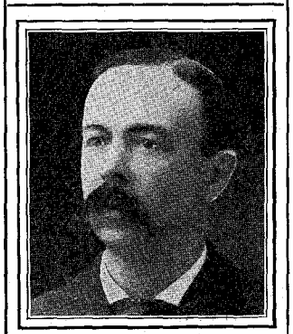


ABIRAM CHAMBERLAIN (REP.),
Connecticut.



GEORGE E. CHAMBERLAIN (REP.),
Oregon.

MORE NEWLY ELECTED GOVERNORS.

IMPUTING FREE-TRADE IDEAS TO THE PRESIDENT.

SOME of the tariff reform papers have discovered that the President is in the wrong party. He can not be one of the Dingley law worshipers, they aver, if he meant what he said in his speech on Tuesday evening of last week at the dinner in celebration of the opening of the new building of the New York Chamber of Commerce. That is the conclusion reached by the New York *Evening Post* (Ind.), *Times* (Ind. Dem.), and *World* (Ind. Dem.). The Republican papers pay no attention to the charge. Here are the paragraphs in the speech on which this interesting allegation is based:

"At a time when the growing complexity of our social and industrial life has rendered inevitable the intrusion of the State into spheres of work wherein it formerly took no part, and when there is also a growing tendency to demand the illegitimate and unwise transfer to the Government of much of the work that should be done by private persons, singly or associated together, it is a pleasure to address a body whose members possess to an eminent degree the traditional American self-reliance of spirit which makes them scorn to ask from the Government, whether of State or of nation, anything but a fair field and no favor—who confide not in being helped by others, but in their own skill, energy, and business capacity to achieve success.

"The first requisite of a good citizen in this republic of ours is that he shall be able and willing to pull his weight—that he shall not be a mere passenger, but shall do his share in the work that each generation of us finds ready to hand; and, furthermore, that in doing his work he shall show not only the capacity for sturdy self-help, but also self-respecting regard for the rights of others."

Says *The Times*:

"To preach self-reliance, and to commend men for scorning to ask from the Government anything but a fair field and no favor, to say, in short, that a man must himself 'pull his own weight,' is to throw protection to the dogs. If we may venture the paradox, this speech can be truthfully described as the utterance of a full-grown man who is still growing. We do not want to misread the signs or to force the augury, but let us express the fervent hope that this fine scorn of bounty begging, this praise of the resolute man who asks no favor from his Government, this exhortation to the noble virtue of self-reliance, portends a coming change or reveals a change already come in the economical and political beliefs of the President of the United States. At any rate, the words we have quoted are enough to make the ship subsidy men shudder."

And *The Evening Post* remarks, in the same vein:

"It was high time that a Republican President should turn his back on the paternalism in government, with adulation of which the orators of his party have been flooding the land. Mr. Roosevelt himself has too much erred in that direction. It is true that, on his New England trip last September, he took occasion once or twice to enforce the necessity of energy, thrift, and rugged independence; but in general he fell in too easily with

IT'S A ROUGH ROAD FOR DAVID.
—*The Philadelphia Inquirer.*

EBB TIDE.
A surprised awakening.
—*The Brooklyn Eagle.*

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the humiliating assumption that the well-being of this country depends upon keeping one party in power, and that it is the Government's business to see that prosperity is universal and unbroken. Now he has come out in strong advocacy of the older and the saner view. Government is not an earthly Providence. 'Tis not in parties to command prosperity. The immutable laws of trade are bound to work their will, whether Congress is of one political complexion or another. When citizens are in trouble about their business affairs, the thing for them to do is, not to call upon some Hercules at Washington to drag them out of the mire, but to put their own shoulders to the wheel. 'The continuance of prosperity,' said the President, 'depends upon your sanity and common sense.' This is a vast improvement on the campaign theory that it depended upon the Republican party and the tariff inviolate.

"President Roosevelt will be wise if he sounds this note of sturdy Americanism in all his speeches and messages from this time on. The times demand it. The salvation of his own party requires it. People are beginning to see that the grandmotherly notion of government has been carried too far, and threatens to break down in practise disastrously. With every man's private business made the business of Congress; with tariff beggars and subsidy beggars multiplying on every hand; with every big strike carried to the White House—the governmental back is beginning to crack under all the burdens."

CHRISTIAN SCIENCE AND CONTAGION.

WHAT looks to the daily press like a radical modification of Christian Science practise is the instruction from Mrs. Eddy, promulgated through *The Christian Science Sentinel* (Boston), that "until the public thought becomes better acquainted with Christian Science, the Christian Scientists shall decline to doctor infectious or contagious diseases." This apparent admission that disease exists, and that some forms of disease are infectious, and some contagious, is considered something new by the system's critics, who hail it with delight. The order follows closely the indictment in White Plains, for manslaughter, of three Christian Scientists who attended a little girl who died of malignant diphtheria (see p. 586, November 8), and it is generally supposed that it is a result of that indictment. Says the New York *Herald:*

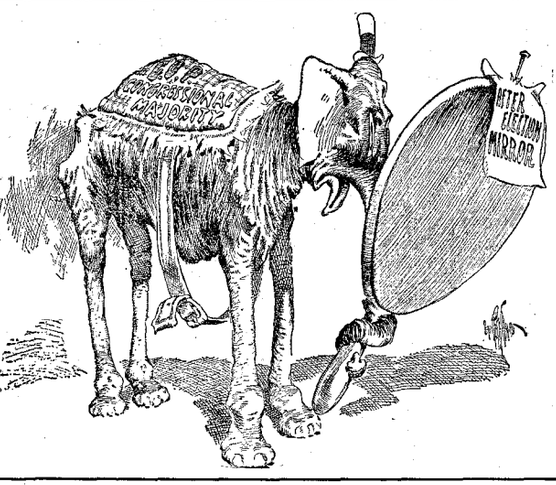
"Inasmuch as communicable diseases will spread in spite of prayer, there is obviously a material element in the solution of the problem which no purely spiritual logic can controvert. Until some new law for disease propagation can be discovered, it is admittedly safe for the followers of the new cult to abide their time for better proofs of their faith and works than have yet appeared.

"Taking the purely 'material' and rational view of disease, it is hard for the general public to resist the conviction that not only on the point in question, but on every other one connected with the prayer cure, the more the privileges of the self-confident and visionary 'scientists' are curtailed the better for all concerned."

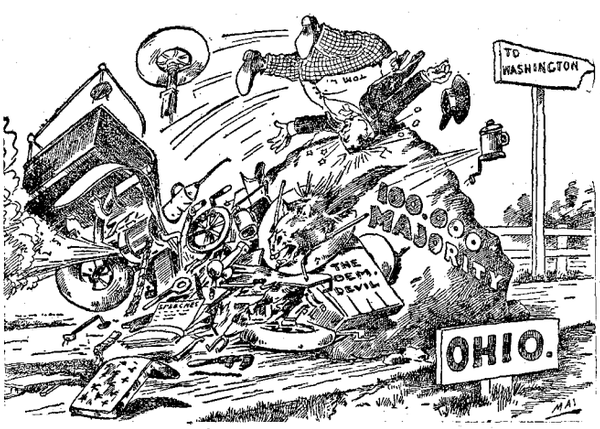
The delight of Mrs. Eddy's critics, referred to above, is well illustrated in the following comment by the New York *Times:*

"Believers in 'Christian Science' probably haven't enough intelligence to realize that their Temple of Delusion has been blown to fragments by its own builder, but for the exploiters of its squalid rites it must be clear enough that the end has come. For the official organ of the Eddyite conspiracy promulgates an order from Mrs. Eddy herself for all her book-agents, commonly known as 'healers,' to cease the treatment of contagious diseases! A local capper for the game invented by an old Maine quack never used his large command of language to better purpose than in describing this order as a 'radical departure.' That's exactly what it is, and we withdraw the explosion metaphor in favor of this one, which is only another way of saying that Eddyism has been pulled up by the roots. For to bid the 'healers' steer clear of contagious diseases is explicit recognition of the existence of disease; and not only does it do that, but it recognizes that there are two classes of diseases—either admis-

CAN'T GET IT INTO HIS POCKET.
—*The Washington Star.*



MY! HOW I HAVE SHRUNK!
—*The Boston Herald.*



TOM L. JOHNSON WILL MAKE SOME REPAIRS BEFORE CONTINUING HIS TRIP TO THE PRESIDENCY.
—*The Detroit Journal.*

THREE POLITICAL UNFORTUNATES.

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SCOTT C. BONE, *The Washington Post.* BERIAH WILKINS, *The Washington Post.* SAMUEL C. WELLS, *The Philadelphia Press.*

EDITORS OF REPRESENTATIVE AMERICAN NEWSPAPERS.

sion quite enough to drag 'Christian Science' out of the ground with a mighty jerk and leave it to wither and dry—or deliquesce, like the slimy fungus it is—on the nearest garbage heap. Presumably this amazing order was issued with the expectation that it would save the 'healers' from getting into trouble with the health authorities, but in reality it does no such thing, delivering them, instead, bound hand and foot, into the hands of the law. For how, pray, are the healers, with their vaunted inability to see any difference between one disease and another, to perform what is often the hardest task of trained doctors who are also trained biologists—the task of diagnosis? Maladies do not come bearing neatly printed signs, and skill in selling 'Science and Health' will give little help toward deciding when a sore throat is diphtheria and when it isn't. The order is grossly stupid, obviously suicidal—so much so that we can hardly believe it comes from the shrewdest 'seeress' of the day, and are inclined to see in it the work of some rash and ignorant wielder of her power. If that is true, what has become of Mrs. Eddy? Is she dead, as has so often been suspected, or has she sunk in helpless senility, leaving somebody among the few who have shared her long and strict seclusion to exercise her authority until the truth can no longer be concealed? But these are trivial mysteries; the important thing is that the new order, by whomsoever issued, is a fatal blow to 'Christian Science.'"

INCREASE IN THE SOCIALIST VOTE.

IN two years the Socialist vote in the United States has risen from 97,000 to 250,000; so says the Socialist New York *Worker*. Other Socialist papers reckon the vote this year at 400,000. Taking the more conservative figures, it appears that the vote has more than doubled in two years; and if this process is repeated biennially, it is easy to see a Socialist President in the White House in the near future! Unfortunately for those who would like to see such a result, however, some of the political wiseacres recall that in "off years" and in apathetic campaigns the small parties always reap a harvest of votes that in more exciting times go to the two large parties.

A particularly rosy view of the future is taken by the Socialist *Appeal to Reason*, of Girard, Kansas, which says:

"The election was a surprise all around. The Republican majorities were cut down and the Democrats were defeated, but the Socialists increased their vote everywhere with an astounding leap. The prediction of *The Appeal* that the increase would be 300 per cent. has been verified by the reports. The total vote in the nation has been something like 400,000. The news from every section has been an exultation to Socialists. We care nothing about who was elected. That is a personal matter. PRINCIPLES are with us and will as surely win as the earth revolves. The election in the West has proven that the 'fusion' of the Democrats and Populists has been repudiated, and the Democratic donkey has been deserted by the people. Never can the old prostitute win a national election. This will cause myriads of the voters to line up with the Socialists. You will notice that Republicans will not go over to the Democrats, and *vice versa*, but both of them will come to the Socialists without prejudice.

UNCLE SAM: "By gum, how you have growed since I last saw you."
—*The Coming Nation, Rich Hill, Mo.*

The Socialists of the East are having bonfires to express jubilation over their victories in Massachusetts, which will be repeated everywhere at the next election. Taken all in all, the election has been a great victory for the Socialists. The organization has been planted everywhere in the North, and a few places in the South. But the North is the battle ground for industrial liberty. The aristocracy of the South will go to the Republican party as it loses the North, which it surely will, to the Socialists.

"From now forward the Socialist march will be one triumphal march of victory. The lines are divided. Hundreds of thousands of votes would be cast for the Socialists to-day if the election could be held over, and with it a knowledge of the results.

"Commence the campaign of 1904. Do it now, while they are disgusted with results. Hurrah for Socialism! It is the winning ticket. And when it wins, it will win forever."

Even the failure to win offices is counted a blessing by the Seattle *Socialist*, which observes:

"Some comrades are disappointed because we won no offices. On the contrary, they ought to be glad. We are not ready to win yet. Nothing could injure Socialism much more than a rapid success like the People's party. Temporary and local victories at present are undesirable for two reasons. First, we are not well enough educated in the laws that underlie economic progress. Our representatives would therefore make foolish blunders and discredit the party. Second, so little can be accomplished at the best without national power that people would

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be disappointed that so great professions should show so little done.

"Comrades should understand that we engage in campaigns mainly for educative purposes and as an index of our progress. It is a good thing to count noses once every year or so, to see how well our educational work is progressing. A political party is like a child. It does not jump to maturity in a day or a year. Nor does it thrive on 'hot air.' It needs opposition and exercise to harden it into the strength and steadiness of manhood. The Socialist party in the United States is growing plenty fast enough to be safe for it."

REFLECTIONS ON THE "MOLINEUX CASE."

"ONE of the most celebrated cases in the annals of the American criminal courts," as the Philadelphia *Ledger* calls it, came to an end on Tuesday of last week in New York city in the acquittal of Roland B. Molineux of the charge of murdering Katherine J. Adams in December, 1898. For nearly four years this young man, now pronounced innocent, had been in prison in New York city and Sing Sing, and for more than a year and a half of that time he was in one of the cells set apart for condemned murderers awaiting execution. His father spent something like $100,000 in his son's defense, and the State spent enough more to bring nearly to half a million dollars the total sum expended. The evidence of the prosecution consisted largely of the testimony of "handwriting experts," whose wisdom has been more or less discredited by the newspapers as a result of the trial, and the whole affair has been treated by some of the metropolitan papers as a huge spectacle, to be exploited by "special extras" with scare headlines half a page tall.

Molineux's loss of four years out of his life has led some to think that he ought to be recompensed. But the Boston *Transcript* says:

"In the case of Molineux it may truly be said that it is hardly within the power of the law to restore to him that which has been taken by the law. He has endured four years of distress, and that period has been one of anguish for his highly respected family. In this particular instance they, more than he, deserve such reparation as it is in the power of the State to make. What he has endured is a not altogether unnatural penalty of somewhat wild courses and evil associations. Giving him the full benefit of the final verdict in this matter, and it is the story of Old Dog Tray over again. The country has expended over a quarter of a million dollars to get at the rights of the case, so far as he was concerned. It has declared him innocent, but the actual perpetrator of the crime is yet unwhipped of justice. In other words, the Government has spared no pains or expense to punish guilt or to protect innocence, and that is about all the Government could do, or in this case should be asked to do.

"The experience has been severe discipline to this young man, but if he makes a proper use of it it may be worth to him all that it has cost. Should it make him a much more worthy and useful member of society than he was before, he has gained what no amount of money could measure. Still this does not prove that in many cases society does not owe something more to the innocent man who has suffered from the loss of liberty and peace of mind for a long time, than a verdict of acquittal. Some other countries at least are thinking it does. After a discussion beginning a century and a half ago, Germany, in 1898, adopted a law providing for pecuniary redress in the case of persons innocently deprived of their liberty in the imperial courts. Indications are that this legislation soon will be expanded so as to include the award of proper damages in all cases of wrongful confinement, whether before or after trial. Elsewhere the same subject is being actively discussed. Switzerland and Norway have suitable laws in preparation, and the validity of the underlying principle seems universally acknowledged. Indeed, the burning question in Europe is not as to the principle itself, but how to give it an adequate and safe expression.

"Such a law might have a tendency to check the pernicious activity of officials who for the sake of personal gain or professional reputations persecute, not prosecute, suspected parties, not knowing or caring whether they are innocent or not. The case has to a certain extent shown the fallibility of the instrumentalities of justice, and to that extent perhaps weakens confidence; but, on the other hand, in the ultimate analysis, it has shown that regard for the rights of the prisoner was a stronger consideration than any other, and that should restore the balance."

RAILROAD WAGE-RAISING.

NOBODY seems to feel bad over the recent ten-per-cent. advance in wages made by the Pennsylvania, Reading, Northern Central, and other railroads, except the man who "pays the freight." As for him, the railroads "may be expected to try to get some of the expenditure for increased wages back out of the higher rates to shippers," remarks *Bradstreet's*, so "the ultimate result must be in another addition to the item of cost ultimately to be borne by the consumer." If the consumer is a wage-worker, however, as most people are, he may find consolation in the statement made by President Cassatt of the Pennsylvania Railroad that "all the railroads in the United States and all employers of labor are contemplating an advance in wages." One editorial writer, who is probably a wage-worker, throws out a gentle hint that it would be a nice thing if the advance could come before Christmas. Some of the employers may be a little obdurate, but as a despatch from Philadelphia says that "President Baer was the leader in the movement to raise wages" on the Philadelphia and Reading, another writer concludes that there is hope for all.

President Cassatt's statement to the board of directors of the Pennsylvania road was about as follows:

"The country is passing through an unexampled period of prosperity, and, as far as the Pennsylvania is concerned, this prosperity is bound to continue for at least two years, if contracts are kept. It is time that our employees be given a share in this prosperity. All the railroads in the United States and all employers of labor are contemplating an advance in wages. The cost of living has increased 20 to 25 per cent., but wages have not increased accordingly. This movement is bound to come, and the Pennsylvania may as well lead as follow. We have more business offered than we can handle, and can't see our way out of the trouble unless we keep our men loyal to the company and help them while they help us. I, therefore, recommend a flat increase of 10 per cent. in wages, and advise that this announcement be made to the employees first and to the public later."

The advance has probably averted a threatened strike, think *Dun's Review* and the New York *Journal of Commerce*, and thus averted a blow to our prosperity. The latter paper observes:

"It is a circumstance of considerable importance to the financial world that the Western railways have averted the threatened strike of their employees by making advances in wages. A prolonged railway strike, coming upon the heels of the long tie-up in the coal-mines, would have produced a very disquieting effect upon the money market. We do not propose to discuss here the question whether the demand for higher wages is justified by the increase in the cost of living and in the net earnings of the railways, but simply to refer to the serious derangement which extensive strikes would cause in the entire economic system of the country in its present state. It is doubtless true that the earnings of the railways have increased in a large proportion during the past five years. The railway hands have shared in this prosperity to some extent, and the owners of securities have shared in the benefits of an advance in their price, but have shared rather less in the possible benefits of increased dividends, because so large a part of the earnings has been applied to improvements giving active employment to labor. If at the present time the capital value of railway securities should be seriously impaired by strikes which should check traffic and reduce earnings, then the investing public would suffer losses which would react upon their consumption of goods in all branches of industry. The entire community also would suffer in the same way if sudden derangement were caused in the supply of goods in relation to demand caused by the paralysis of freight traffic.

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THE PRESIDENT'S REBUKES TO "THE LILY WHITE'S."

SEVERAL weeks ago, when United States District-Attorney Vaughan, of Alabama, was removed from office by the President, it was believed that the "Lily White" movement of the Republican party in the Southern States (see THE LITERARY DIGEST, November 1) would be abandoned; but up to the present time it seems to have spread considerably. No formal statement followed the President's action, but it was generally interpreted as meaning that the Administration did not favor such a movement. On Monday of last week the President removed another "Lily White" leader, Julian H. Bingham, Collector of Internal Revenue for Alabama, and appointed Joseph A. Thompson, who fought for the admission of the negro delegates from Macon County after they had been excluded from the late State Convention in Alabama. It now remains to be seen whether this fraction of the party will thrive. Mr. Bingham, it is said, was conspicuous in the attempts to exclude the blacks from the councils of the party even when entirely fitted by education and character to take part. Following the removal of Mr. Bingham came a statement from Postmaster-General Payne, which had been submitted to the President before being made public. It is the first formal announcement of the Administration's position on the "Lily White" movement. Mr. Payne says:

"The change in the office of Collector of Internal Revenue for the district of Alabama in no wise reflects upon the integrity or ability of Mr. Bingham, the incumbent of the office. It is one of those things which occasionally happen in politics. The position taken by the Republicans of Alabama at their recent state convention, as understood by the Republicans of the North, is looked upon as a perversion of the fundamental principles of the Republican party, and Mr. Bingham is, in a measure, held responsible for that action; hence the change.

"Neither the Administration nor the Republican party of the North will stand for the exclusion of any section of our people by reason of their race or color, when, in other respects, such persons have complied with the laws and are eligible under the law to full and free participation in political action and are of a high standard of personal character.

"In other words, there are a few hundred colored men in Alabama who come up to the requirements of the recently adopted state constitution, and are eligible for participation in political affairs, and the action of the Republican state convention referred to in arbitrarily excluding them is not approved; no more than such action would be approved if it were taken in Ohio or Indiana."

Many of the Southern papers seem to uphold the "Lily Whites" and regard the President's course with some hostility. For instance, the Mobile *Register* (Dem.) declares that the Administration "saves its face" with the negroes of the Northern States. Thus, it adds, "the Administration emphasizes its open hostility to the 'Lily' movement in Alabama and the South, and to the sincere effort made by certain Republicans to cleanse the state party of an element that has made the word 'Republican' a stench in the nostrils of the Southern white men." In the opinion of the Richmond *Times* (Dem.) the "Lily Whites" have been "duly rebuked." The Charlotte (N. C.) *Observer* (Dem.) and the Nashville *Banner* (Ind.) both find it hard to reconcile the President's action and his professed principles concerning the elimination of politics from such appointments.

Some of the "Lily White" leaders remark that, whatever the Administration may do, they will continue in their present course, while others think that the Administration does not understand the subject, and that in reality the leaders of the new movement are trying to carry out the President's wishes and will continue to do so. Senator Pritchard, of North Carolina, is one who is reported to hold the latter view.

The President, according to the New York *Tribune*, intends to appoint Dr. William D. Crum, a colored physician, collector of the port of Charleston, S. C. The citizens of Charleston have protested, but it seems that the President has determined to carry out his policy of appointing at least one negro to a federal office in each Southern State.

CHICAGO TEACHERS AND THE FEDERATION OF LABOR.

THE Chicago Teachers' Federation last week voted to enter the trade-union ranks and to ask admission into the Chicago Federation of Labor. Miss Ella A. Rowe, president of the federation, remarked at a recent meeting that the teachers were not going to make exorbitant demands, but that by "affiliation with a large body of voters we feel that the latter will be able to influence legislation which will place the teachers on a better footing and thereby benefit the schools." The action is regarded by some papers as a good move, while others, tho not condemning unionism, and while sympathizing with the teachers for their efforts to better their conditions or to raise the standards of their vocation, do not approve of the new determination because of the relation the teachers sustain to the public. Having become a part of a labor federation, the teachers, says the Chicago *Record-Herald*, "would be amenable to the orders and methods of unionism, which means that they might be ordered out on a 'strike' as a means of enforcing demands or redressing grievances." "The public—the people—" it adds, "are the employers of the teachers. A strike by the teachers, ordered by a federation of labor, would be a strike against the Government almost as directly as would be a strike among federal Government employees." The Chicago *Evening Post* declares:

"The public may not always be a kind and liberal employer, tho the movement in favor of municipalization and nationalization of various industries would have little support among workmen if they did not expect better treatment from the general, state, and local governments than they receive from private and competitive enterprise. Still, the people never deliberately 'exploit' or oppress their servants. The latter need no organized 'protection' against public 'selfishness and greed.' Mismanagement, inefficiency, injustice, waste may and should be fought by the victims of these evils, but the people themselves are the natural allies of such victims. The people desire merit and equity in public service.

"Let the teachers appeal to the public, the tax-paying public that is making great sacrifices for the sake of education. They have grievances, but redress lies with the very people who will necessarily view affiliation with the Federation of Labor as a threat and 'unfriendly act.' Our school system is in need of reform, but it will not be improved by means of strikes, boycotts, picketing, etc. And affiliation will be taken to mean these things, or at least the possibility of them, in the relation between the teachers and the representatives of the public on the board of education.

"The Federation of Labor has its own special sphere; the teachers have theirs. Methods that are successful and expedient in the one may be pernicious and objectionable in the other. The teachers have not sufficiently considered the moral and practical effects of the proposed measure."

The New York *American*, which considers itself the champion of labor, says that the Chicago teachers have made "a wise, a far-sighted, and an American move." It adds:

"The Chicago teachers, with their feeling that their interest lies with the laboring men, whose children are their pupils, have taken a long stride forward.

"The Federation of Labor will develop into the Brotherhood of Americans, for we are practically all workers here. It is only such a brotherhood that can protect this country against the domination of those who would otherwise monopolize the entire sources and opportunities of our land. Without a union the workman, whether he works with hand or brain, is at the mercy

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of his employer. With his union he meets his employer on terms of equality.

"The immediate value to the teachers of affiliation with the labor cause is very plain. When the workmen of the country feel that the teachers are with them, their whole vast power will be at the command of those who have the cause of education at heart, and education will become the first concern of municipalities. Then there will be no more stories of thousands of children kept from school because of inadequate schoolhouses and appropriations scaled down. Good for the teachers!"

Some of the grievances of the teachers are: The overcrowding of pupils, the dropping of the 1898 schedule of salaries; and the virtual bankruptcy of the pension fund.

IS OUR INDIAN SYSTEM A CURSE?

D. A. SANFORD, of Bridgeport, Okla., who has been for eight years a missionary among the Cheyenne and Arapahoe Indians, finds that one of the greatest obstacles to his work is the United States Indian Service. This service, he declares, "is degrading and debauching the Indian," is making him a "vagabond," is destroying his home, and is killing the younger Indians who go to the government boarding-schools, where they are carried off by scrofula and consumption. He says, in a letter in *The Red Man and Helper*, a weekly published at the Carlisle (Pa.) Indian Industrial School:

"The present methods are the most vicious possible.

"If it was the purpose of the Government to degrade and debauch the Indian to prevent him from becoming self-supporting, it would be hard to conceive any more effective method.

"The money payment, as made through an Indian agency, is the most mischievous. Idleness and vagrancy and gambling and whisky are sure to follow.

"Bad as it might be in some cases, it would be far better that the Indian should be allowed to manage his own affairs and to lease his own lands. Many would lease for a share of the crop. That would give them something to do to take care of their share of the crop, when harvested, and to use part of it themselves.

"The plan of citizenship is the only remedy that I can see. Do away with Indian reservations, agencies, and everything that gives employment at an Indian agency.

"People generally suppose that education is a good thing and that an excellent work is carried on at Indian schools, while they are blinded to the fact that these schools in many cases are made the tools for maintaining a vicious agency system.

"For allotted Indians who should be citizens, the system of free board at the boarding-schools has a bad effect. Parents shift the responsibility of caring for their own children, while at the same time the parents are turned loose as wanderers.

"Indian parents should care for their own children; the free boarding-school should be for older and advanced pupils—a sort of reward for those having finished the lower grade of studies.

"The 'Home' should be the center around which all civilizing influences should cluster.

"The present government methods tend to destroy the home.

"Settled homes are what these Indians need. But it is very difficult for these Indians to maintain settled homes under present government methods. Righly treated, many of them would be glad to establish settled homes.

"The great mortality among these Indians is due, in my opinion, very largely to the vicious government methods in practise.

"I regard the United States government method as largely responsible for the deaths of large numbers of these Indians. Many people think and say that the Indian can not stand civilization. That is not so. It is NOT civilization that kills the Indian, but the vicious methods in practise.

"Again, it does not take a hundred years to civilize an Indian. Go about it rightly and it is quicker done than most people suppose. But the vicious methods in practise tend to keep the Indian uncivilized and to degrade him, to make the rising generation worse than their fathers.

"Thus it may be seen how the Indian agency system has become a power for terrible evil."

Col. R. H. Pratt, of the Carlisle School, says, in the same issue of the same paper, that Mr. Sanford does not overstate the conditions. Colonel Pratt then proceeds to make the following rather startling statement:

"I look upon slavery for the negro as exemplifying a higher quality of Christianity than any scheme that either church or state has originated and carried out in massing, controlling, and supervising the Indians.

"Slavery did not destroy the negro race, but increased it.

"Yet slavery took away all the negro's many languages, broke up his tribal relations and his old life absolutely and at once; but he had, and I mean to say it with all due respect to contrary opinions, in the main, kindly care, supervision, and direction, while the Indian's case has been the exact opposite.

"Ten millions of negroes brought from the tropics on the other side of the world are English-speaking, proclaimed citizens through the slavery method of taking them into our homes as individuals.

"One-fortieth as many Indians, two hundred and fifty thousand, are still largely incapables, non-English-speaking, useless, dependent paupers, most dreadfully expensive because denied all privilege of proper association and contact. It is just about the most disheartening outlook any people could possibly have."

TOPICS IN BRIEF.

FASHION ITEM.—Coal pockets are not being made full this season.—*The Yonkers Statesman.*

THE man with "untold wealth" is the one who dodges the tax assessor.—*The Philadelphia Record.*

PIFF-PUFF is a new game, and its name sounds like a Republican editorial on prosperity.—*The Commoner.*

CHAUNCEY DEPEW was at a dinner the other night and remained silent. It was the hit of the evening.—*Life.*

"TRUTH loses some battles, but no wars," says Tom Johnson. But the generals are sometimes changed.—*The St. Louis Globe-Democrat.*

THE fate of General Uribe-Uribe has not yet been decided, but, in all probability, he will at least be tried for repeating.—*The Atlanta Journal.*

PRESIDENT ROOSEVELT could get more people to read his message if he would incorporate in it a column or so about his bear hunt.—*The Chicago News.*

A RECORD-BREAKING corn crop for the country ought to be satisfactory, considering that it was President Roosevelt's first attempt.—*The Chicago News.*

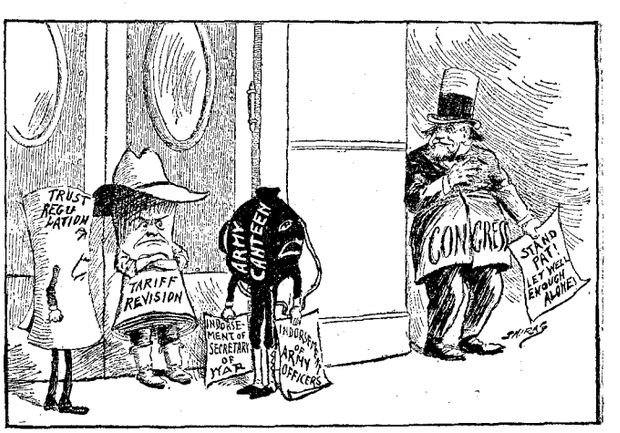
SO far as heard from, no member of the coal-strike commission has yet declared that he would like the life of a miner as a permanent job.—*The Baltimore American.*

AFTER all, knowing so little of him, the papers should not speak too harshly of Smeed Root, or Meed Soot, or Seed Root, or whatever his name is.—*The St. Louis Globe-Democrat.*

THOSE who have figured out to their own satisfaction that David B. Hill can not be elected to the Presidency neglect to mention the name of some Democrat who can.—*The Kansas City Journal.*

MR. COLER now will not be under the painful necessity of going over into Pennsylvania and taking the coal-mines away from Mr. Baer, as he was pledged to do if elected.—*The Chicago News.*

THERE is something about the name of that boy burglar—Pawpawlicki—just taken in charge by the police, which suggests a paternal duty that may have been neglected at home.—*The Chicago Evening Post.*



AND TROUBLE BEGINS TO BREW.
—*The Pittsburg Post.*

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LETTERS AND ART.

LOWELL'S INFLUENCE IN ENGLAND.

ALTHO James Russell Lowell undoubtedly left a deep impress upon English life during the years of his residence in London, there is reason to believe that since his death his influence has grown even more powerful. Such at least is the opinion of Mr. Herbert W. Horwill, an English clergyman now living in this country, who declares (in *The New England Magazine*, November) that "Lowell's influence on England has been wider and deeper than that of any other American of his time." Mr. Horwill continues:

"Lowell is *par excellence* the poet of 'the non-conformist conscience.' He has stimulated to a degree of which even New Englanders have no conception the movement in Old England for righteousness in public life. The sturdiest members of the free churches particularly, who inherit the tradition of many struggles for right and freedom, respond ardently to the appeal of those inspired and inspiring poems in which he drives home the duty of honest men at a crisis. The class of which I speak has not lost its Puritanism in its zeal for progress. There is another type of English reformer which gets more help from Walt Whitman, but Whitman is no Puritan, and he therefore fails to touch that more powerful class which is not afraid to be thought narrow in its insistence upon the restraints that are a condition of worthy liberty."

Mr. Horwill proceeds to cite the names of a number of Lowell's poems that have passed into general currency in England. There are many churchgoers, he says, themselves not readers of poetry, who have heard from the pulpit quotations from "Extreme Unction," "A Parable," "The Vision of Sir Launfal," "Bibliolaters," "The Forlorn," and "A Legend of Brittany." "The Present Crisis," and passages from "On the Capture of Fugitive Slaves near Washington" have done duty at both pro-Armenian and pro-Boer meetings; and there is no evidence that the "Biglow Papers" are losing the popularity they have always enjoyed. We quote further:

"In any account of Lowell's influence in England it would be unpardonable to omit mention of those to whom the wide circulation of his writings is mainly due. The credit of his introduction to English readers must be given principally to the late Thomas Hughes, whose appreciative preface still stands at the beginning of the Macmillan edition. Lately the most aggressive Lowell enthusiast has undoubtedly been W. T. Stead, who gave a selection from Lowell the fourth place in the long series of his 'Penny Poets for School and Home.' This cheap reprint has had a very large sale, and has made the most democratic and humanitarian of the poems familiar to workingmen of the more earnest and thoughtful type. Mr. Stead's own teaching is simply saturated with Lowell. For example, 'If Christ came to Chicago' prints on its title-page a motto taken from 'Said Christ the Lord, "I will go and see,"' the whole of the poem is quoted in the preface, and we are told that it suggested the idea of the book and inspired every page in it. In one of those remarkable confessions of his, Mr. Stead declares that in some of the critical moments of his life he found in Lowell help such as he found in none other outside Carlyle's 'Cromwell' and Holy Writ. . . . If Lowell had exercised no direct influence upon any Englishman but Mr. Stead, his indirect influence upon the national life through this medium would still have deserved grateful record."

Mr. Horwill states in conclusion that he is tempted to think that to-day the impression of Lowell's poems is more keenly felt in England than in America. We quote again:

"Possibly they form part of the usual school curriculum here and are therefore taken for granted afterward. It would be interesting to know, however, whether the general silence about them springs from ignorance of them or from overfamiliarity. One would like, if it were possible, to take such a gathering of young men and women as meets once a year in the City Temple in connection with the Congregational Young People's Union, and test its knowledge of Lowell as compared with that of a similar assembly in New York. I would venture the forecast that a larger proportion of the English congregation than of the American would recognize the name of John P. Robinson.

"Not even the oddities of the Yankee dialect, combined with the specialty of a temporary and local situation, can conceal the truth to nature of a masterpiece of character-drawing. The candidates, editors, and voters at whom Lowell's shafts were aimed are not the peculiarity of one country or of one time. Therefore, wherever in any English-speaking land there are to be found politicians who front south by north, the satire of the 'Biglow Papers' will not lose its pungency."

THE RISE OF THE NATURE WRITERS.

IT is not long ago since John Burroughs was almost alone in this country as a nature-writer at once scientific and popular. But in the same way that he built upon the efforts of such distinguished predecessors as Audubon and Gilbert White, other writers have been inspired to follow the lines that he has indicated. "When one recalls the nature-books that were produced twenty-five years ago," remarks Mr. Francis W. Halsey, of New York, "the growth in this class of literature has been almost as noteworthy as the growth in fiction. It has amounted to a complete transformation, not only in the volume of sales, but in the character of the books themselves." He continues (in *The American Review of Reviews*, November):

"Mr. Burroughs has come rightfully into his rich inheritance of fame. Seldom has real distinction been earned in literature through ways more honorable to its possessor or through sincerity more deep. Wordsworth's line that 'The mind that builds for aye' trusts to 'the solid ground of nature' has not been better justified in any other man who has written of nature. Justified he not only is in his own present distinction, but in his intellectual children, for in truth what a throng of children has he not raised up—men and women who have not written of nature from the outside, as mere observers and passers-by, but who have studied long and deeply to discover her secrets, and, seeking diligently, have found them, because they loved her while engaged in the pursuit."

Passing on to a consideration of the new school of nature-writers, Mr. Halsey names first Mr. Ernest Ingersoll as one whose spirit has been that which animated the best of the naturalist authors of the past. In his last volume, "Wild Life of Orchard and Field," Mr. Ingersoll shows how the advance of civilization has driven back into the jungle the wilder and more savage animals, but has led smaller creatures, such as birds, to accept man's presence as a blessing. On bird topics a great number of books have been written, and Mr. Halsey mentions in this connection Neltje Blanchan, Frank M. Chapman, and Francis H. Herrick. Flowers are the subject of books by Frances Theodora Parsons, Mabel Osgood Wright, and F. Schuyler Mathews. We quote further:

"In the domain of animal life apart from birds our present best known name is Mr. Ernest Seton, whose books have almost rivaled in sales some of the popular novels of the day. Merely to mention them is to recall to many minds the most familiar of titles, 'Wild Animals I have Known,' 'The Trail of the Sand-Hill Stag,' and 'Lives of the Hunted.' Mr. Seton's success was achieved on legitimate lines. It was not through clever advertising that 'Wild Animals I Have Known' soon became as familiar an object in shop-windows as 'Quo Vadis' or 'Trilby.' It made its way distinctly on its merits, as an authentic record of things known and seen—things no one else had known so intimately, seen so accurately, and described so delightfully.

"Reference should here be made to the invasion of the novelist's field made by nature-study, as exemplified in the writings of James Lane Allen. Mr. Seton's books remind one that another writer should also be named—Charles G. D. Roberts, whose 'Kindred of the Wild' is really a book of animal life. And yet his book is to be classed as fiction; from which may be

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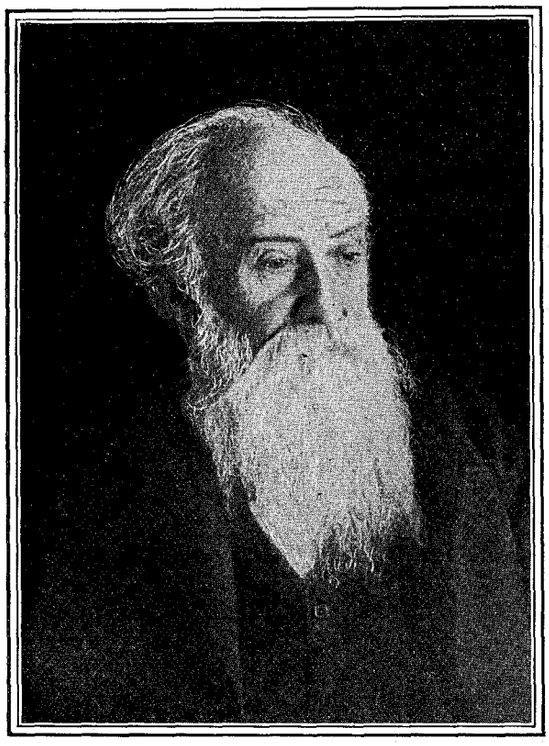
inferred the originality displayed in its conception. Eagles, panthers, moose, and other creatures of the forest throng his pages.

"No attempt can be made in this article to catalog the throng of books on outdoor life which have become popular in late years, and which illustrate the awakening interest in nature of which at the beginning I spoke. But mention should certainly be made of John Henry Comstock's 'Insect Life,' with many illustrations from the hands of his wife, Anna Botsford Comstock; of Mary Rogers Miller, who wrote 'The Brook Book'; and of Martha McCulloch Williams and A. R. Dugmore.

"Nor shall I overlook the valiant work done by John Muir in his pleas for the forests, his description of the great trees of



JOHN BURROUGHS.
Courtesy of *The World's Work*.

California, and, above all, in his 'Our National Parks,' in which he not only discloses his knowledge of trees, but of geology, and writes with distinction, charm, and affection. A work which also may be named here, and named for praise only, is 'A Journey to Nature,' by J. P. Mowbray, who, when wearied with toil in town and city, and possessed no less by a scientific spirit than by real gratitude for all that God has done to make the earth habitable and beautiful for man, literally made a journey back to nature, and in this book records all that he saw and felt."

This literary movement, concludes Mr. Halsey, is but a manifestation of that reaction against city life which is so marked a characteristic of our times. It represents "a return to a first love." He writes further on this point:

"The reading of nature-books is part of the consequences of the impulse which each year drives more and more city people to spend longer seasons in the country. With the delights of this migration from brick walls to velvet lawns and shaded woods has come this interest in the flowers, shrubs, and trees of the forest; in wild game that live there; in the fish of streams; and in the birds of the air. We have, therefore, in literature only a part of the consequence of that potent influence which made the bicycle so recently popular, and which now has made myriads of devotees of golf.

"An interesting outcome of this whole subject has just appeared in England. Nature study has become in that country a popular educational fad, and the recent 'Nature Study Exhibition,' held in the Royal Botanical Gardens in London, has awakened so much interest from its novelty and its suggestiveness, that there are enthusiasts who predict that it will lead to an entirely new educational movement. It is even predicted that text-books, as a main means to an education, are doomed, the open book of nature being the volume which in future will be most industriously and profitably thumbed."

IS POPULAR EDUCATION A FAILURE?

PRESIDENT ELIOT, of Harvard University, has been expressing himself frankly and rather pessimistically on the "failure of popular education." At the recent session of the Connecticut State Teachers' Association in New Haven he said, in part:

"For more than two generations we have been struggling with the barbarous vice of drunkenness, but have not yet discovered a successful method of dealing with it. The legislation of the States has been variable and in moral significance uncertain.

"In some of the States of the Union we have been depending on prohibitory legislation, but the intelligence of the people has been insufficient either to enforce such legislation or to substitute better.

"The persistence of gambling in the United States is another disappointing thing to the advocates of popular education, for gambling is an extraordinarily unintelligent form of pleasurable excitement. It is a prevalent vice among all savage people, but one which a moderate cultivation of the intelligence, a very little foresight, and the least sense of responsibility should be sufficient to eradicate.

"It must be confessed that the results of universal suffrage are not in all respects what we should have expected from a people supposed to be prepared at school for an intelligent exercise of suffrage. We have discovered from actual observation that universal suffrage often produces bad government, especially in large cities.

"It is a reproach to popular education that the gravest crimes of violence are committed in great number all over the United States, in the older States as well as in the new, by individuals and by mobs, and with a large measure of impunity. The population produces a considerable number of burglars, robbers, rioters, lynchers, and murderers, and is not intelligent enough either to suppress or to exterminate these criminals.

"The nature of the daily reading matter supplied to the American public, too, affords much ground for discouragement in regard to the results thus far obtained by the common schools. Since one invaluable result of education is a taste for good reading, the purchase by the people of thousands of tons of ephemeral reading matter which is not good in either form or substance, shows that one great end of popular education has not been attained.

"A similar unfavorable inference concerning popular education may be drawn from the quality of the popular theaters of to-day. The popular taste is for trivial spectacles, burlesque, vulgar vaudeville, extravaganza, and melodrama, and the stage often presents to unmoved audiences scenes and situations of an unwholesome sort.

"Americans are curiously subject to medical delusions; because they easily fall victims to that commonest of fallacies *post hoc, ergo propter hoc*. They are the greatest consumers of patent medicines in the known world, and the most credulous patrons of all sorts of 'medicine men' and women, and of novel healing arts.

"That labor strikes should occur more and more frequently and be more and more widespread has been another serious disappointment in regard to the outcome of popular education. As we have all seen lately, the strike is often resorted to for reasons not made public, or, at least, not made public until after the strike has taken place."

President Eliot's final deduction was that "we ought to spend more public money on schools, because the present expenditures do not produce all the good results which were expected and may be reasonably aimed at."

This address, concerned as it is with fundamental national problems and characteristics, has called forth extended comment. The Pittsburg *Post* voices a representative opinion when it remarks that President Eliot's charge is a "big indictment,

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but it seems unreasonable to lay it at the doors of common-school education." The defects of our people, adds the Chicago *Chronicle*, lie "in morals rather than in intelligence." And the Columbia *State* says:

"It will at least be difficult to point to any fatal exaggeration in this arraignment. But is it fair to charge all of it up to education? Would it not be better for Harvard's president to revise his views as to the power of education? Learning of itself, the mere accumulation of knowledge, can not make morally better an individual or a society. It is unfair to expect so much. Education of the mind may be a help, since it does fit the individual to understand, to distinguish right from wrong and to apprehend the consequences of evil. But education ought never to have been regarded as an insurance against immorality, a preventive of crime, a cure for cupidity, or a guaranty that the Golden Rule will be observed. The education that brings this about must be more than a mere mental training; it must be moral and spiritual. Under our system that kind of education is left to the churches rather than the schools, tho the schools do undoubtedly make an effort to instil correct moral principles. If there has been a failure to uplift our people, therefore, the churches as well as the schools are responsible. And yet who can say that either has failed? A generation is too short a time to judge influences of this sort, and it has been hardly that long since the common-school system became general in this country. The churches have been here for a much longer period, and yet with all their preaching and teaching see how bad we are!

"The conclusion is that while President Eliot is justified in much that he says concerning the existence of conditions which ought not to be, it is by no means certain that their prevalence should be ascribed to a failure of popular education."

"Mr. Dooley," who makes a contribution to the discussion in the pages of the New York *American and Journal*, is disposed to view the situation philosophically. "I believe in pop'lar iddycation," he says, "but not as a dhrug." He writes further:

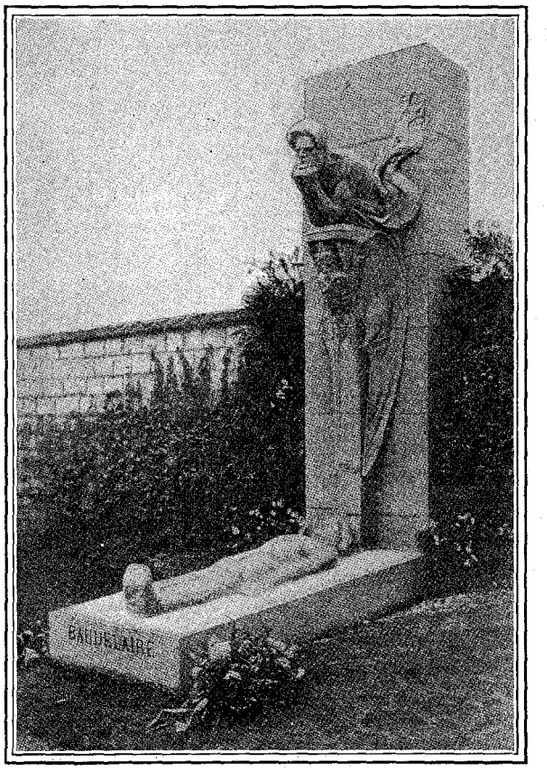
"Do I think pop'lar iddycation is a failure? Faith, I do not. I don't think annything is a failure. Some day whin I get a good dale iv money together, I'm goin' to hire a hall an' invite all th' prisidints iv colleges, an' I'm goin' to give thim an intertainment. 'Twill begin with a little music an' they'll be a turn be teams iv naygur comeejans, a number on th' pianny, an' a hum'rous recitation. Thin I will shtep to th' front iv th' platform an' I'll say:

"'Ladies an' gintlemen, me object in gettin' ye together on this occasion is to ask ye to cheer up. It ain't as bad as it seems, boys. Things is pretty good, afther all. It is thrue that ye haven't cured all th' wrongs iv th' wurruld, but nobody ast ye to. Th' throuble with ye is that ye're intilligence has soured on ye. Intilligence whin they'se a good dale iv it, an' ye know it's there, is sometimes a form iv milancholya. I suppose ye wake up in th' mornin' feelin' cheery, but afther awhile ye tire iv life, ye have fears iv approachin' danger, people around ye don't seem quite right. Ar-re those th' symptoms?

"'Well, like Doctor Bunyon, I hold that ye've been gorgin' ye're mind with too much thought. Ye have a form iv mental bilyousness. Brace up, me la-ads. All is well. Ye need a change iv diet an' air. Wipe th' chalk dust fr'm ye're sleeves an' come out into th' sthreets an' mingle with th' people. Thry a little lighter readin'. Ye've kept ye'er eye on th' pot too long. If ye look away a little while it'll begin to bile. If ye take me advice in two months ye'll be new men an' can rayturn to ye'er thought refineries with glad hearts an' tache th' young idee how to shoot. It'll larn to aim afther it laves ye. Kappelmeisther, play us a chune an' I'll ask Prisidint Eliot to sing "Nancy Brown.'"

A BAUDELAIRE MONUMENT IN PARIS.

A MONUMENT has just been erected in Paris over the tomb of Charles Baudelaire, the famous French poet. At the unveiling ceremonies, M. Armand Dayot, representing the Minister of Public Instruction, made the principal address. M. Clovis Hugues recited some verses that he had composed for the occasion, and other poets repeated passages from Baudelaire's works.



THE NEW BAUDELAIRE MONUMENT.

The monument, says *L'Illustration* (Paris), is the work of a young sculptor, M. José de Charmoy, and is remarkable for its startling symbolism. Death, enveloped in its shroud, lies outstretched on a rock, beneath the outspread pinions of a fantastic bird. Above is a satyr figure, torn by grief and torment, the embodiment of the bitter spirit that characterized the author of "Les Fleurs du Mal." M. de Max, of the Comédie Française, posed for this figure.

"Les Fleurs du Mal," which was published in 1857, made Baudelaire's reputation, but also brought upon him a public prosecution; and parts of the work were condemned as morally unfit for publication. He also wrote "Gautier" (1859), "Les Paradis Artificiels" (1860), "R. Wagner" (1861), and translated the works of Edgar Allan Poe into French.—*Translation made for* THE LITERARY DIGEST.

THE GERMAN LANGUAGE IN AMERICA.

AMERICA has adopted many of Germany's educational methods and is encouraging the study of the German tongue probably more than ever before. These facts would seem to argue a favorable outlook for the German language in this country. But the *Vossische Zeitung* (Berlin) draws an opposite conclusion. It says:

"The place at present occupied by the German language in the intellectual life of the United States is subject to conditions working in two principal directions. While German is held in increasing esteem, and the Anglo-American considers his education incomplete without some knowledge of it, the importance of our language as the mother tongue of a great portion of the inhabitants of the Union is endangered by several circumstances. Since the public-school system was so admirably founded upon German principles, the German language has everywhere been added to all its branches of instruction. That caused a large number of German parents to send their children to the public schools, in order to save the tuition of the German parish schools. Such a course, tho natural, is a menace to the patriotism of the children. Formerly, their teaching and bringing up in the German private church or parish schools were wholly Ger-

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man; now German instruction passes to the second place, and they grow up regarding English as their native tongue. A generation later they will no longer know that their mother-tongue is German, and will learn it as do their Anglo-American comrades, as a foreign language, somewhat as with us the pupils of the intermediate schools learn French. That is a loss that may not, in the long run, outweigh the gain on the other side. It is true, to be sure, that the German schools are still at work. While the non-sectarian schools have been much hurt and diminished in number through the emulation of the public schools, there are yet hundreds of German church schools scattered throughout the entire country. . . . But these schools labor under great disabilities. However meritorious their work may still be, and however necessary in the past was the development of a German school system in conjunction with the German church parishes, owing to the present conditions this system no longer thrives. The time has come for the people to arouse to the need of a reform, and point out a way that will lead directly to it.

"If, in other countries, spiritual supremacy over schools, or a system of education inseparable from a creed, is no longer considered desirable, how great must be the disadvantages in the United States, in view of the peculiar conditions prevailing there. The conflicting interests of so many sects existing side by side dissipate their strength. Many small church parishes find it difficult or impossible to compete with the steady progress of the public schools. Here is clearly seen the chief deficiency, and at the same time the best means of improving the situation: abandonment of the special ground of creed and union on the common national ground. The increasing importance of the place in the public-school system occupied by the German language should be taken as an evidence of its extraordinary value as an educative force, and so much more earnest, therefore, should be the effort to retain full control of what others are at such pains to appropriate to themselves exclusively."—*Translation made for* THE LITERARY DIGEST.

A PROPOSED SCHOOL FOR AUTHORS.

PROF. OSCAR LOVELL TRIGGS'S suggestion, in an address before the Chicago Woman's Club, that a college be founded "for the training of budding authors," evokes some good-humored comment in the daily press. Professor Triggs is reported to have said:

"We don't allow our budding lawyers and physicians to try their 'prentice hands upon us, at least we try not to allow them to do so; therefore why should we permit a raw, untried author to see how we will stand any freakish effort that he may be able to foist upon us?"

Continuing, he recommended that "a law similar to the one governing the practise of law, medicine, and other professions be passed, to regulate the practise of literature," and that a professional school be established for the purpose of giving a thorough training in authorship. He said further:

"There would be several departments in this school, each department to be conducted by specialists in their particular lines of work. These departments would comprise poetry, prose criticism, journalism, and publication. Every detail of literature and the making of a novel would be specialized. There would be special instructors for the development of plot, experienced instructors in love scenes, and, for the benefit of the historical novelists, there would be special instruction in fencing. I would also add dramatic art to the list of departments."

Professor Triggs's proposal is not regarded very seriously. The Minneapolis *Tribune* goes so far as to say that its only value can be to call the attention of a "cynical public" to the growing emphasis which the colleges are laying upon literary training, and to cause the public to ridicule "this new function . . . into something like its proper place." The plan of Professor Triggs, remarks the Chicago *Record-Herald*, could only merit serious consideration "if it were possible to give imagination and inventive faculty to young men and women." And the New York *Sun* says:

"Not only would Triggs make novel-writers waste a part of their lives in studying, when they might be producing, but he ruthlessly asserts that 'the first three books brought out by an author represent merely apprentice work; and they should be destroyed in the school.' Political economy stares and gasps at such a plan. Do the directors of a new cotton-factory destroy the cloths which it makes in the first three years after it begins business? Think of the millions that are crying for more novels. Would our Triggs be known as the Calif Omar of Chicago?

"Historical novelists may use a cyclopedia of costume, if they have the time; and a few volumes of memoirs, a biography or two, and a dictionary of obsolete words are often useful to them; but they need no other schooling. Why are there no such works as 'Novel-writing Without a Master' and 'Novel-writing in Thirty Days'? Because they are not needed. To folks entirely great the typewriter is mightier than the school."

NOTES.

MRS. HUMPHRY WARD made her début in London as a dramatist a few days ago with a presentation of a stage version of her novel "Eleanor." The London *Daily Mail* hails the play as "an earnest attempt to escape from theatrical convention and supply a drama of high tone and poetical fervor"; but the London *Daily News* finds it lacking in genuine dramatic feeling.

THE following is *The Bookman's* November list of the six best-selling books of the past month:

1. The Virginian —Wister.
2. Oliver Horn.—Smith.
3. Mrs. Wiggs of the Cabbage Patch.—Hegan.
4. The Mississippi Bubble —Hough.
5. Castle Craneycrow—McCutcheon.
6. Hearts Courageous—Rives.

BOOTH TARKINGTON and Winston Churchill, two famous candidates for political honors, were both elected to office on November 4. Mr. Tarkington wins his seat in the Indiana legislature, and Mr. Churchill will help represent New Hampshire in the state legislature. "As the days of the modern historical romance are already numbered," comments the Chicago *Tribune*, in facetious vein, "Messrs Churchill and Tarkington are to be congratulated upon their good luck in selecting a new field of labor and meeting with success therein."

AN interesting transformation has been taking place for some time in the old German town of Hildesheim, declares the New York *Staats-Zeitung*. As the old wooden buildings have been successively condemned and torn down they have been replaced by new structures better adapted to modern uses, but still preserving the essential characteristics of medieval architecture. Two years ago prizes were offered for designs for buildings of this character, and so many excellent designs have been submitted that the city government has ordered that such designs be used exclusively in certain streets and squares. The low ceilings, narrow stairs, and small windows of the old buildings have been abolished as not satisfying the present-day demand for abundant light and air, but many of the old features have been preserved, such as projecting upper stories, old-fashioned bay-windows, high-pointed and carved wooden gables, and polychrome decoration. In many cases well-preserved old wooden bay-windows and doorways have been added to these new-old buildings of iron and stone. Tho this style of architecture may rouse the scorn of critics, it can not be denied that it gives a peculiar charm to the streets, and tends to further the preservation of the best architectural forms. The Hildesheim experiment has already been imitated in Brunswick, Bremen, and Lubeck.

"NEVERA MIND, SIGNOR MASCAG'! I KEEPA UP DA END OF DE ITALIA MUSIC MAN IN DEESA COUNTRY!"
—*The Detroit News.*

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SCIENCE AND INVENTION.

IS COAL A BACTERIAL PRODUCT?

THE omnipresent microbe is made responsible nowadays for a large number of changes that were once believed to be purely chemical or physical. It has been credited lately by some authorities with playing an influential part even in the production of coal. M. B. Renault, an assistant in the Museum of Natural History at Paris, whose specialty is the bacteriology of fossils, has recently published a work on "Some Microorganisms of Fossil Combustibles," in which he brings forward this theory. This study of fossil microbes, says M. Henry Coupin in the *Revue Scientifique* (October 18), is very difficult, as it can only be carried on by microscopical observation of thin sections of rock. The work has occupied M. Renault for upward of thirty years, and during this time he has succeeded in discovering and identifying numerous species of tiny organisms in rocks, especially in the different varieties of coal, and has thrown new light on its formation. Among other things he has proved conclusively that the whole mass of coal is of vegetable origin. Of course this has long been believed, owing to the presence of plant remains in coal; but that it was wholly vegetable could only be shown by a close microscopical study, in which Renault has been foremost. According to M. Coupin the chief theories of coal formation have hitherto been three in number, and he briefly characterizes them as follows:

"1. [Coal is] the result of an eruption of molten bitumen from the depths of the earth, covering and penetrating a mass of leaves, branches, trunks, roots, etc., from plants accumulated in the lowlands. . . . . .

"2. It has also been considered as due to the more or less complete decomposition of plants under the influence of heat and humidity, owing to which the vegetable mass passed successively through the stages of peat, lignite, soft coal, and anthracite.

"3. Finally, while admitting that the decomposition of plants could cause organic matter to assume these different states, other scientists think that for this matter to become coal it is not necessary for it to have been peat and lignite, and that at the coal-forming epoch the plants could have passed directly, under favorable conditions, to the state of coal. In like manner, in the secondary and tertiary epochs, the alteration of vegetable tissues led generally to lignite, while now it produces peat.

"The microscopic researches of M. Renault have thrown a curious light on this question. He has, in particular, shown that the formation of coal can not be explained by injections of bitumen that have penetrated, either as liquid or as vapor, into the considerable masses of vegetable matter dispersed through schists or gathered in layers in coal-beds. Such injections would have left traces in the interior of the rocks. . . . [Besides] if such injections had taken place, water could not easily penetrate to the interior of the coal; and yet we know that a thin layer of it, glued to a sheet of glass, swells and drops off when put in contact with liquids. A preparation made in bitumen does not act in this way."

There were two distinct phases, M. Renault thinks, in coal-formation. First there was a series of chemical reactions, bringing the vegetable matter to the state of coal; then there was some process that preserved it in that state. The latter was doubtless due to pressure and heat; the former, M. Renault believes, was influenced by bacterial action. He shows by his microscopical observations that coal is full of fossil bacteria, sufficiently well preserved for us to attribute to them the coal-forming process that they themselves have escaped. The writer believes that coal was formed in marshes like those in which peat forms to-day. Says M. Coupin:

"We need not, of course, conclude that there was a complete similarity between the ancient and modern marshes; for the plants are not the same and the bacteria seem to have been more varied in the coal-forming marshes. In consequence of this variety some of the vegetable tissues seem to have disappeared completely, as microscopic examination shows. But there were not only bacteria capable of totally destroying the tissues, but others able to transform some of them into coal . . . thus the marshes produced coal in small quantities compared with the masses of vegetable matter that accumulated in them. . . . . .

"Subjected in shallow bodies of water to prolonged maceration, the dead plants were slowly transformed. Some disappeared altogether; others, attacked by the coal bacteria, were preserved in part; the vegetable organs retained their forms and almost their dimensions, while losing a notable proportion of hydrogen, oxygen, and carbon; their consistency, their solidity, were diminished, but they retained a certain amount of flexibility and softness. . . . The plant remains continued for some time to be attacked by the coal-bacteria, but compression due to superincumbent layers caused considerable diminution of volume and organic matter and killed the micrococci and bacilli imprisoned in their tissues. After a slow drying, resulting from this long compression. . . . the physical properties of coal were developed little by little."—*Translation made for* THE LITERARY DIGEST.

HOW THE PLAGUE TRAVELS.

IT has always been more or less of a mystery how bubonic plague can break out with virulence in a place where there is a careful quarantine. Interesting light is thrown on the matter by a report from a French expert, M. Borel, published in the *Revue d'Hygiène et de Police Sanitaire* and abstracted in *Cosmos* (October 25). The whole secret of the matter is, according to M. Borel, that the rats, whose agency in transmitting the disease is now recognized by every one, suffer from it for several weeks before they transmit it to human beings. An incoming vessel may therefore have on board plague-stricken rats or mice while her passengers and crew are perfectly well, and so the disease travels from place to place in what seems to be a mysterious way. To quote the article referred to:

"As regards the respective parts played by rats and by men in the propagation, the author thus sums up what takes place in a contaminated city: Mortality among the rats precedes by about a month the first human cases. The part played by inanimate objects in the contagion seems to be insignificant. Persons attacked by plague in the bubonic form are not able to infect healthy men. Persons attacked with the plague in the form of septicemia or pneumonia may propagate it, but not beyond their immediate surroundings. Cases of this kind do not arise at first hand, but always follow a preceding bubonic epidemic. Sick rats or other rodents alone play an active part in the propagation of the plague from one section of a city to another, but insects, mosquitoes, or bugs may transmit septicemic plague in the neighborhood of a person suffering from this form of the disease.

"As regards the part played by heat and atmospheric or climatic conditions, the author thus describes how the plague traveled from Yunnan to Europe, infecting intervening localities on its way.

"In the Yunnan region the plague is endemic, with a period of recrudescence in the spring; at this time it reaches the surrounding country little by little, through the emigration of rats which contaminate those in adjoining districts. Let us suppose that in a given year the climatic conditions were more favorable or of longer duration than in other years. The plague will then reach one of the numerous river ports of the interior of China, where it will find some junk or sampan that will take it to Canton or Hongkong. . . . If Yunnan, like Persia, for instance, had no river navigation, the plague would never leave it; . . . but if we give the rats a means of transportation, we shall bring about a rapid dissemination of the epidemic to distant points.

"The plague thus reaches Canton and Hongkong, and mortality among the rats goes on for a month before any human case and without arousing the notice of the sanitary authorities; ships thus continue to take on cargoes and sail with clean bills of health.

"One of these goes to Marseilles—a voyage of about thirty-five days; during this voyage the epidemic passes through its

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divers phases on board. From attacking rats it reaches men, since it has the requisite time, and on condition that the weather is favorable; upon the arrival at Marseilles, therefore, the authorities will be warned by finding human cases.

"But if this vessel, instead of going to Marseilles, clears for Bombay—a voyage taking not more than fifteen to eighteen days—the epidemic will not have had time to spread beyond the rats; the health authorities will not be warned, and Bombay will be infected.

"In the same way, in its turn, Alexandria, for instance, might be contaminated.

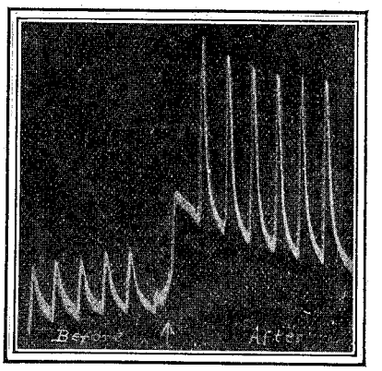
"The length of voyages is now becoming shorter and shorter; in the Mediterranean, for instance, the maximum is scarcely forty-eight hours. A ship starting from Alexandria may carry to Smyrna infected rats, which will not have time to contaminate the passengers, and will thus cause a new outbreak of the epidemic there. This may travel to Constantinople, to Batavia, to Odessa, always in the same way and without leaving a trace of the causes of these successive infections.

"This is why we can never tell just what ship has infected a place. Contagion is generally carried in fact from a port not officially declared to be infected, where the mortality of rats in the docks would be the only thing to attract attention to the matter. When human cases appear, it is too late to act, for infected ships may have left the city a month previous. They have carried, not bacilli on clothes or other articles, but freshly infected animals, which will infect others during the voyage, if it is long enough, and will thus bring to another city a fresh and virulent culture of the fatal germ, in a living organism."—*Translation made for* THE LITERARY DIGEST.

IS MATTER ALIVE?

THE characteristic of irritability, or of response to stimulus, has long been believed to belong to living matter alone. Our whole organic life consists of an orderly succession of such responses. Yet it is asserted by Dr. Jagadis Chunder Bose, the Hindu physicist, that this characteristic is shared by what is commonly considered "dead" matter—or at any rate by metals. Dr. Bose, who was educated in England and now holds a chair in Calcutta University, India, has for many years been experimenting on electric radiation and allied subjects, and his most recent investigations, through which he has reached the conclusion stated above, are described in a book entitled "The Response of Matter" (London, 1902). During the course of experiments on receivers for wireless telegraphy, Professor Bose was led to an attempt to construct artificial organs that should simulate the action of our sense-organs, and he succeeded in devising apparatus that transmitted impressions received from without, to be recorded by suitable electric recorders, just in the same way as our sense-organs, the eye for example, send in messages received from the outside to be recorded by the brain. Says a writer who discusses Professor Bose's book in *The Review of Reviews* (London, October):

"It is hardly to his mind a question of similarity, but rather of identity. For what is the distinctive characteristic of life? Is it not the power to respond to external stimulus? We pinch or pass an electric shock through the arm, and a visible twitch shows that the muscle is still living. A dead body does not respond when pinched or shocked; the sudden twitch is thus an indication of life. Physiologists make the twitching muscle record its autograph on a traveling strip of paper, and the autographic record tells the history of the muscle, the story of its stress and strain. When it is fresh the writing is bold and strong; as fatigue proceeds it becomes indistinct, and when the muscle dies the record comes to a stop. These are, however, but gross indications of the vital condition. There are other and subtler processes which can not be so easily detected. Nervous impulses, for instance, are transmitted without any visible changes in the nerve. Yet when a flash of light falls on the eye, something is sent along the optic nerve to the brain, there to be interpreted (or recorded) as visual ensations. This visual impulse, produced by the stimulus of light, is an electric impulse. Whenever a shock or disturbance impinges upon a bundle of receivers in the human body, an electric thrill is produced and courses along the nerves, which are but telegraphic wires, to the central station, the brain.



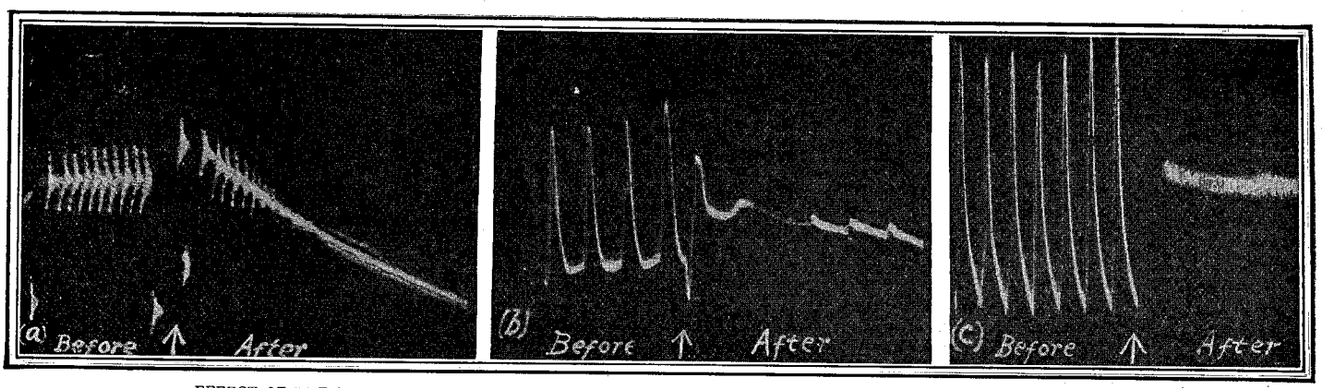
EFFECT OF STIMULANT IN EXALTING THE ELECTRIC PULSE IN METAL.

"These electric pulsations are regarded as the signs of life. External stress, like light and sound, gives rise to them, and the electric currents thus set up excite the brain and cause sensation. But when any organism dies, accidentally or otherwise, the living mobility of its particles ceases, the stress-pulses can no longer be sent along the nerves, and there is an end of response.

"The electric twitch in answer to external stress is thus the perfect and universal sign of life, and the autographic records of these electric twitches show us the waxing and waning of life. Their gradual decline shows the effect of fatigue, their exaltation the climax of artificial stimulation, rapid decline the anesthetic action of chloroform, total abolition the end of life.

"But is this electric response, the sign of life, entirely confined to what we call living things? Is it quite wanting in what we know as the inorganic?

"By means of Dr. Bose's instrument this question can be answered definitely, for when the metals were stimulated by a pinch they also made their autographic records by electric twitches, and thus, being responsive, showed that they could in no sense be called 'dead'! Nay, more, it was found that given the records for living muscle, nerves, and metals, it was impossible to distinguish one record from the other. For the metals also, when continuously excited, showed gradual fatigue; as with ourselves, so with them, a period of repose revived their power of response,—even a tepid bath was found helpful in



EFFECT OF THE SAME POISON IN ABOLISHING THE RESPONSE IN (a) NERVE (WALLER), (b) PLANT, (c) METAL.

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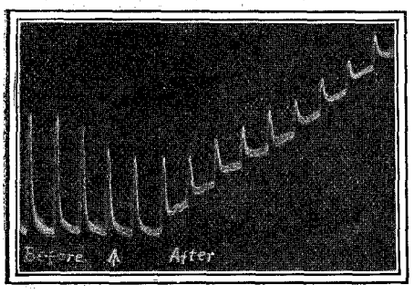
renewing vigor; freezing brought on cold torpidity, and too great a rise of temperature brought heat rigor. . . . . .

"Death can be hastened by poison. Then can the metals be poisoned? In answer to this was shown the most astonishing part of Professor Bose's experiments. A piece of metal which was exhibiting electric twitches was poisoned; it seemed to pass through an electric spasm, and at once the signs of its activity grew feebler, till it became rigid. A dose of some antidote was next applied; the substance began slowly to revive, and after a while gave its normal response once more!"



Effect of chloroform in depressing the electric pulse of response in a plant. The electric pulse measures the livingness of the tissue. The record shows the normal pulse before and depressed pulse after application of chloroform.

The most wonderful of Dr. Bose's "artificial sense-organs" is his "eye," which imitates some of the phenomena of sight so closely that by studying it he has discovered hitherto unnoticed phenomena of human vision. Such experiments as these are of course very significant, and open up a vast field of inquiry which future experimenters should not be slow to follow out. Says the reviewer:

"Thus we see that the so-called vital response of living matter has met with the same fate as other differentiæ of the organic and the inorganic—that once more there is no hard-and-fast line between the living which respond and the non-living which do not, but that in both alike we see the spectacle of matter as a whole possessing irritability and passing out of the state of responsiveness into that of irresponsiveness; having its response in both alike affected by external circumstances and agencies, often identical; responding in different ways in both alike, according as the stimulus is great or little, the critical degree being often the same. In metals and plants, as in animal tissues, we have been shown the phenomena of weariness and depression, together with the possibilities of recovery, of exaltation, of irresponsiveness which is death.

"Who can regret this? Is it not the inevitable destiny of all conceptions which imply that a given phenomenon is unique, mysterious, and beyond analysis to check inquiry and thwart the advance of scientific thought? Science can grow only where the mind of the student is prepared to recognize an underlying unity amongst apparently diverse phenomena."

City News by Wireless Telegraph.—A city news service operated by wireless telegraphy is planned for Paris by the French Wireless Telegraph Company. Details of this novel project are communicated to *The Western Electrician* (Chicago) by its Paris correspondent, as follows:

"This company proposes to carry out two different schemes. The first is to establish at Paris a system of wireless telegraphy between a main central station and branch stations, the latter to supply subscribers throughout the city. The stations will have high masts erected on the roofs sufficiently high to avoid obstructions. In this way it is proposed to transmit to the subscribers the news of the day, especially that of the most pressing interest, such as sessions of parliament, stock quotations, foreign news, races, etc. The company has already established a central station at its headquarters, Place de la Madeleine, and a second station near the Bourse, and the writer had occasion to observe the transmission of the messages between the two stations, which was carried out without difficulty. A third station has also been located in one of the leading newspaper offices. This is the beginning of a system which will no doubt be greatly extended in the near future. The project is headed by Victor Popp, a leading engineer and founder of various enterprises, such as the Popp compressed-air system of Paris, also a large central electrical station which feeds part of the city. The apparatus to be used is that which has been lately designed by Professor Branly, and contains several improvements, one of which, the use of an oxidized metal coherer, has been lately described. It consists of three rods mounted so as to rest upon a metal plate, and its operation is very successful. The company expects not only to establish the Paris system within a short time, but is now preparing to erect three aerial telegraphy posts on the French coast. . . . It is intended to communicate between these coasts and also with ships. Later on the system is to be extended all along the coast of France, also on the north coast of Africa from Algiers to Tunis, so as to connect the whole coast and signal to ships at 80 miles distance. Such a system has naturally a great importance from a military point of view. The war-vessels, some of which now have apparatus on board, will be constantly in communication with the whole of the coast and with Paris."

A BIBLICAL POWER PLANT.

A SERIOUS description of an invention which, if true, is certainly remarkable, has been going the rounds of the daily press. According to this, two persons, one of whom is a minister of the Gospel, have discovered how to use planetary electromagnetism, which they say they have applied to a machine of their own invention and construction which works like a charm. Says *Electricity*, which thinks the daily press "ought to know better" than to print all this:

"They say they are at work now on the construction of a large practical, self-moving, planetary electromotor and dynamo machine, which will startle the electrical world. These gentlemen, according to the daily paper, are great Bible students and have been for years, and from this source the men solemnly declare they have secured the ideas of their wonderful invention and discovery."

The account in the dailies is further quoted as follows:

"The machine is called planetary because its operation is based upon the movements of the planets. The dynamo for their new machine is 10 inches in diameter, and they say it will render a power equal to the most improved electrical motors of the present, if one could be built with a diameter of 84 feet. In other words, they can produce 1,200 times the present electrical power and energy in the same space or field. The machine, they say, will produce heat, light, and power all at the same time, and they claim the planetary magnetism which they will use is 1,500 times more subtle than machine-generated electricity. The Bible students are devoting nearly all their time to the building of the new machine, which they expect to have completed by February 1 next. The inventors followed the Bible key in building the first machine, and it worked out perfectly even when confronted with what seemed impossibilities. They say that, by following the Bible, mysterious mechanical problems became as clear to them as day. They will not explain the secret of applying or obtaining the new power. When it is perfected they say they will give it to the world free of cost."

Electricity's final disgusted comment is as follows:

"It is just such stuff as this that misleads many persons regarding what is being accomplished in the scientific world. No great discovery has ever been made in a day, nor perfected suddenly, and a daily paper that seriously announces such fakes is remiss and misleading, to say the least."

"A VERY large leather belt was recently put in service in the power-house of the Twin City Rapid Transit Company at Minneapolis," says *The Railway and Engineering Review* (Chicago, October 25). "The total weight of the belt is 2,000 pounds; it is 100 feet long, 80 feet [inches?] wide, and of three-ply thickness, costing about $1,800. Eight hides were required for each four lineal feet of the belt, which means that 200 head of cattle were required to furnish enough leather for it. In its construction no fastenings of any description were utilized, with the exception of a special belt cement of high adhesive power. It is understood that the services of fifteen men were required for more than a month in its manufacture. The firm which made the belt some time ago completed one for a copper mine power-house in Anaconda, Mont., which was 180 feet long, 66 inches wide, and four-ply. This belt required 360 hides and weighed 3,600 pounds. The speed at which it is operated is 5,000 feet per minute, transmitting an average load of 1,800 horse-power.

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THE RELIGIOUS WORLD.

AMERICA'S "POSITIVE" RELIGION: A FRENCH ESTIMATE.

TO a French observer who has recently published in Paris a book entitled "La Religion dans la Société aux Etats-Unis," Christianity in this country presents two dominant characteristics. He finds it, first of all, a *social* religion, in that it concerns itself more with society than with individuals; secondly, a *positive* religion, in its interest in what is human rather than in what is supernatural. The religion of the Americans, he declares, differs from the theologies of Europe as the Greek philosophy stood out in contrast to the theogonies of the Orient. It makes for religious peace, and especially peace between religion and science. It stands chiefly for the idea of morality. It encourages a strong recognition of the fact that good people, without professing the same faith, are governed by the same rules of conduct, and that if dogma divides, morality unites. And so, above the diversity of the sects, apart from the theories of theologians and scholars, has grown up a feeling of Christian unity. Generalizing in this fashion, the author goes on to say (as quoted in *La Revue Bleue*, Paris):

"Every nation is solicitous of its moral unity, and the sovereign people of the United States is not less jealous of its own than was Louis XIV. of that of France when he revoked the Edict of Nantes. But as dogma has never seemed to Americans the vital part of religion, so has agreement upon dogma never seemed to them the condition of moral unity; they think that people may have the same country without having the same theology. They make fraternity, the actual form of which is social solidarity, the essence of Christianity. The moral unity for which they strive under the name of Christian unity is only the cooperation of all for the increased establishment of fraternity and solidarity. High above sects whose diversity seems a matter of indifference to them they organize a religion which pervades society throughout its length and breadth, and tends toward being only a social spirit touched by the evangelical feeling. At the time of the Puritans it was a religion of race, as it had been with the Hebrews a religion of tribe; in proportion as the conception of the race enlarges so as to extend to the entire human race, it becomes a religion of humanity. All the groups from all the points of thought find a basis of unity in the homage paid to human virtue and human progress. Positivism has consummated the moral unity of the nation. . . . . .

"This moral unity is indeed a religious unity and a Christian unity; this positivism is a Christian positivism. American humanism has received from Christianity all the traditional, sentimental, and poetical elements which distinguish a religion from a philosophy. American positivism is only a Christianity which has evolved. As the first colonists, in their zeal, had made God the servitor of their new-born society, and placed religion at the service of the ideal humanity which they believed themselves to be organizing, contemporary humanitarian philosophy has encountered nothing contrary to it in the churches of the United States; it has made use of them as frames all ready for it to take form in. The American religion may be called a Christian positivism or a positive Christianity. It has received from the past the traditional and the evangelical spirit. Traditional, it preserves the names and the forms of the churches even when it changes their customs; it develops them from the interior. Evangelical, it keeps the figure of Christ before all, even when it does not recognize his divinity. American positivism, so akin to that of August Comte that Channing, after 1830, looked to France for the religion of the future, is distinguished for its religious character, and is conciliatory, not combative. In their tolerance for the past, from which they disengage the future, Americans deserve the title 'positivist' more than did Comte, since they not only neglect the discussion of metaphysics, but ignore them. While the disciples of Comte have been able to produce only a parody of religion, American positivism has its temples, clergy, followers, which are no other than those of Christian churches. One may conceive a positivism with a God, as one may conceive a republic with a king; it is sufficient that the king be the servant of the people, and God that of humanity. By means of a half-unconscious evolution, the worship of humanity is established in America without displacing the worship of God, almost in the same manner as, sixteen years ago, Christian images were insensibly substituted for pagan idols on rustic altars. . . . . .

"Therefore it is not Protestantism. . . . The title of Christianity is the only one broad enough to designate it [the American religion]; yet this must be taken in its evangelical sense. 'The true lesson of Protestantism,' writes Mr. John Fiske, 'is that faith is not the affair of society but the individual. The United States does not offer so much the lesson of Protestantism as the lesson of colonization. American liberalism has its causes in American history rather than in the reform of Luther; it has flourished in Catholic Maryland or English Virginia as well as in the Puritan States; it is as inseparable from the Jewish churches or the Roman Catholic Church as from the reformed churches; it is a product of the soil. The American religion is living and fruitful because it is national. It is born of three centuries of effort to organize a society and create a civilization in an unpeopled land. Its aim is human progress, because its origin is human work. It is a religion of humanity grafted upon Christianity.'"

HOW THE BIBLE HAS COME DOWN TO US.

IT is now some 1,850 years since the Apostle Paul wrote the last of the New-Testament epistles. It is about 2,350 years since Ezra is said to have collected the books which compose the Old Testament. The story of how these books came down to us can hardly fail to be of interest to the Christian reader as well as to the antiquarian, and Mr. F. G. Kenyon, assistant keeper of manuscripts in the British Museum, is well qualified to tell

HEBREW MANUSCRIPT OF THE PROPHETS,

written in A.D. 916, now at St. Petersburg; the earliest manuscript of the Old Testament bearing a precise date.

Courtesy of *Harper's Magazine*.

that story. Writing, first, of the origins of the Old Testament, Mr. Kenyon points out that we have no direct evidence whatever from Hebrew manuscripts, and that we are compelled to rely on two translations, or "versions," as they are commonly called. One of these is the Samaritan version; the other the Greek version, or "Septuagint," so named from the "seventy" translators by whom it is traditionally said to have been made, in the reign of Ptolemy Philadelphus of Egypt (B.C. 284–247). For the preservation of the Old Testament since the beginning of the Christian era we are indebted chiefly to the schools of Jewish commentators, known as the Massoretes (from the "Massorah," or commentary, which they attached to the sacred text), and to their predecessors, the Talmudists. Says Mr. Kenyon (in *Harper's Magazine*, November):

"For about 1,800 years we can trace it [the Old Testament] back, tho only half that period is covered by actually extant copies. The Hebrew Old Testament was first committed to print in the year 1488, eleven years after a portion of it, the Book of Psalms, had issued from the press. Behind these printed texts lie a great quantity of manuscripts—hundreds, or even thousands, in number; the English bishop Kennicott published collations of 634 manuscripts in 1776–1780, while the Ital-

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ian scholar De Rossi, shortly afterward, added 825 more to the list, without by any means exhausting the number of extant copies. But an examination of all this great mass of authorities brings to light two striking facts: first, that all of them contain substantially the same text, varied only by obvious mistakes and slight divergences in detail; and secondly, that none of them is earlier than the ninth century. The earliest extant manuscript of the Hebrew Old Testament is a copy of the Pentateuch, now in the British Museum, and assigned to the ninth century, and the earliest manuscript bearing a precise date is a copy of the Prophets, at St. Petersburg, dated A.D. 916, while the majority of the manuscripts belong to much later periods."

In dealing with the New-Testament books we are confronted by an entirely different set of conditions. The Jewish Scriptures, as far back as we know, were recognized as sacred books; but the New-Testament Scriptures only won this standing gradually. Mr. Kenyon writes on this point:

"When the early Christian missionaries wrote the books which now form our New Testament, they did not write them as sacred books on the same level as the Pentateuch or the Psalms, nor were they at first so regarded by those to whom they were sent. St. Paul wrote letters to the various communities in which he

PAPYRUS BOOK OF THE SEVENTH CENTURY, containing parts of Zechariah and Malachi in the Greek Septuagint version; now at Heidelberg.

Courtesy of *Harper's Magazine*.

was interested, just as hundreds of his contemporaries wrote letters to their friends. We have now, thanks to the discoveries made of recent years in Egypt, numbers of such letters, written in the first and subsequent centuries of our era, and written, as his must have been written, on papyrus; so that we know just how his letters to the Romans or Philippians must have looked. We can even produce parallels to those subscriptions in 'large letters' in his own hand, which he mentions at the end of his epistle to the Galatians. These communications would no doubt be read in the congregation to which they were addressed, and copies of them would often be sent to neighboring churches; but it would only be gradually that they came to be looked upon as sacred or inspired literature. Similarly the Gospels and Acts were but memoirs of the Master's life, written down after the lapse of some years, in order to perpetuate the oral narratives of those who had been eye-witnesses and recipients of his teachings. Many such narratives were compiled, as we know, from St. Luke, which have now perished, because they never attained the distinction of being recognized as authoritative by the church at large. Only gradually, in the course of the second century, did the five narratives which now stand at the head of our New Testaments single themselves out and receive recognition as the authentic and inspired records of the life of Christ on earth and for the dissemination of his Gospel throughout the Roman world."

The Christian records were not only written on very perishable material, but were also for a long time the special objects of attack by the authorities. It was not until the first quarter of the fourth century that Christianity became the official religion of the Roman empire and freedom was secured for the circulation of the Scriptures. To this period may be assigned the two oldest and most authoritative manuscripts of the Greek Bible, the Codex Vaticanus preserved in the Vatican library at Rome since the fifteenth century, and the Codex Sinaiticus, discovered in the monastery of St. Catherine on Mount Sinai by Tischendorf, and now in the Imperial Library at St. Petersburg.

From this statement of facts, it appears how great is the advantage which the New Testament enjoys over the writing of the majority of the classical writers. Mr. Kenyon concludes:

"We owe our knowledge of most of the great works of Greek and Latin literature—Æschylus, Sophocles, Thucydides, Horace, Lucretius, Tacitus, and many more—to manuscripts written from 900 to 1500 years after their author's deaths, while of the New Testament we have two excellent and approximately complete copies at an interval of only 250 years. Again, of the classical writers we have, as a rule, only a few score of copies (often less), of which one or two usually stand out as decisively superior to the rest; but of the New Testament we have more than 3,000 copies (besides the very large number of versions), and many of these have distinct and independent value."

THE QUAKERS OF TO-DAY.

THE Quakers have always exerted an influence out of all proportion to their numbers. Altho they have never been able to count more than 200,000 of their faith in the whole world, they have been foremost in humanitarian and progressive movements, aiding especially in the reform of the prison system and the abolition of slavery. "In their peace teachings, in their standards of practical morality and philanthropy, to some extent even in their ideas of theology," says Mr. Benjamin Standish Baker, writing for the Boston *Transcript* (October 25), "they have always held doctrines that men of all sects or of no sect are now coming to as discoveries." He continues:

"Dress preserved Quakerism through its barren middle stages, and the abolition of dress as a cult marks its renaissance. For two hundred years after the advent of George Fox's famous leather breeches, the burden of Quaker teaching is embodied in these lines of counsel to Friends' children:

> Dress not to please, nor imitate the nice;
> Be like good friends, and follow their advice.
> The rich man, gaily cloth'd, is now in hell,
> And Dogges did eat attired Jezebel.

"But in modern America there is little need of the severity that was just enough when men dressed more gaily and unpractically than the most modish woman of to-day. The Friends of to-day have nothing to object to in the way men dress. Neither do they find it wise to put themselves in the same category with the Salvation Army by making their own dress an outward sign of doctrines that are now common enough among all decent people."

It is evident that the Time-Spirit is making the same inroads upon Quakerism as upon other religious practises and beliefs. The "Friends" no longer protest with the same insistence that they once showed against the "heathen" names of the months and the days of the week. "First day" and "first month," and the singular pronouns "thou" and "thee," are still used officially, and in some families, but more for sentiment's sake than because they are deemed essential. The "Quaker meeting" of fifty years ago is almost entirely a thing of the past. In many Friends' churches pastors are employed, hymns are sung, and the sacraments of baptism and the Lord's Supper are administered. Mr. Baker writes further:

"The supported ministers now common among the Friends are made possible by the absence of a creed, which allows the inspired individuals of a congregation to adapt their system to new needs. The 'Discipline' [the Quaker book of regulations] provides the details for 'recognizing' as a minister any member, man or woman, who has shown marked fitness and ability in preaching, instruction, or pastoral work. No special training has been, or is now thought necessary, tho education is an admitted advantage. A supported ministry is against all the history of the Friends. 'But it had to come,' said a Friend, who

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did most to get the new system recognized. 'Pastoral work by the members, elders, and overseers didn't keep up the congregation. We were dying out for lack of methods suited to the times, and the paid minister was the only means of safety. As with ministers, so with baptism and the eucharist. They are not widely approved, but where they answer the desires of a congregation, the latter is left free to decide the matter.' "

Mr. Baker looks for a reunion, in the not far distant future, of the two Quaker sects, the Orthodox and Hicksite Friends. On this point he writes:

"The doctrinal differences are more such in name than in substance, for the Hicksites, while calling Jesus a man, say that he is the vehicle of the complete incarnation of the Holy Spirit, whose final authority has been declared through him. Obviously this difference is a very thin bulkhead to withstand the rush of the organizing tendency. The original partizans of Hicks were not all of his opinions; all shades of belief were included, from the semi-atheism of the famous Lucretia Mott to good stiff orthodoxy.

"Important practical results would follow such a union. Both branches have done much to provide schools for the society. The Hicksites maintain Swarthmore College in Pennsylvania; the Orthodox Haverford College, and many excellent secondary schools—the famous Penn Charter School of Philadelphia—are supported by both branches. Work for the Indians and negroes, work for the temperance cause and for universal peace has been done by each branch, while the orthodox have done a good deal of foreign missionary work. The differences are slight, and the demand for practical effectiveness is so great that Quaker unity is like to take its place alongside the other varieties of Christian unity and cooperation that are everywhere becoming stronger."

The Quakers have now no objections to religious organization, and at the recent session of their "Five-Year Meeting" in Indianapolis, the Orthodox Friends, representing a total membership of some 95,000, became an organized denominational body.

WHAT IS THE BASIS OF CHRISTIAN CERTAINTY?

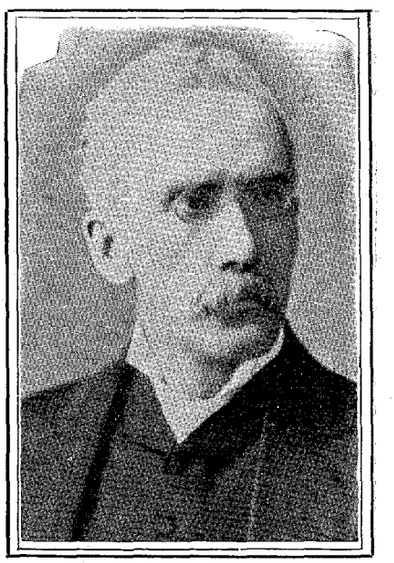
THIS question is sure to come at one time or another to the religious believer. Thoughtful and earnest minds can not but ask, How can we be sure that our religion is true? The more the issues involved in religion are understood, the more imperative becomes the desire for certainty that we are building upon the rock and not upon the sand. The answer of Protestantism has been that the Bible is the impregnable rock. The disposition among Roman Catholics has been to regard the authority of their church as the basis of Christian certainty. Among the radical schools of religious thinkers the tendency is to accept the individual consciousness as the seat of authority in religion. Which of these answers is true?

The Rev. Dr. James Stalker, of Glasgow, an eminent representative of Scotch Presbyterianism, who considers this problem in a recent address printed in the London *Expositor* (November), takes the position that each of the three points of view stated contains part of the truth. First, as to the Bible:

"There are many who feel great difficulty in understanding how a book which is apparently careless in regard to some modes of truth should be absolutely trustworthy in others. Why does not the old rule of logic apply, *Falsus in uno, falsus in omnibus?* I am not sure that the newer theology has realized how difficult a task it has on hand when it undertakes to prove that a book which exhibits a disregard of truthfulness as to fact and history is infallible in what it states about life and doctrine. At the same time, it is undeniable that the conviction of the church about truth may be deep and still deepening, while its own faith in the traditional method of proving it is giving way. There is nothing in theology so mutable as Apologetics. The arguments by which the church recommends its convictions are dependent on changing conditions both in the church and in the world; and the point from which the defense is directed may be abandoned without confidence in the citadel being in the least impaired. This is probably the case with belief in the Bible at the present time. It is probably true, as the representatives of a reverent criticism allege, that not only interest in the Bible but reverence for it, as a message from heaven for salvation and as the unique guide to a holy life, is on the increase instead of on the wane, altho the apologetic relied upon a short time ago to prove its divinity has been given up."

Considering, next, the Roman Catholic plea for a recognition of "the authority of past ages" as the basis of religious certainty, Dr. Stalker says:

"There was once a time when Rome was so inaccessible and the Pope so distant from the great mass of the Christian world that it was comparatively easy to surround the head of the church with a reverence almost amounting to deification; but Italy is now, through the multiplication of the facilities of travel, a highway over which every cultivated person passes, and the fierce light of publicity shines even on the Pope. Every one knows what kind of man Pio Nono was, during whose pontificate this extraordinary decree [of papal infallibility] was promulgated, and it requires an amount of credulity difficult in these realistic times to command to connect the notion of infallibility with a character so common. The glare of historical research is falling more and more unsparingly on the preceding occupants of the papal chair, and no mode of distinguishing between the office and the occupant of it can do much to mitigate the absurdity of supposing that infallible insight into truth can have been the prerogatives of some of these. In fact, the doctrine of papal infallibility has erected an insuperable barrier, which will be felt with ever-increasing poignancy as time goes on, between the Christian religion, as represented by the Romish Church, and the intellect of the world.



From "The Seven Cardinal Virtues," American Tract Society.

THE REV. JAMES STALKER, D.D., of Glasgow, Scotland.

"At the same time, the principle to which such grotesque expression has been given by the Romish Church is a true one. There is a legitimate sanction which the truth derives from the fact that many centuries have believed in it and lived upon it; and the attempt, of which we are hearing so much at present, to push the nineteen Christian centuries entirely aside and go back totally untrammeled to the original documents of our religion, is one to which only a modified assent can be given."

Turning to the third argument, which would tend to make personal experience the sole gage of religious truth, Dr. Stalker declares:

"Strongly at least as I believe in the reality of personal experience and in the immediate and joyful certainty which it produces, I have never been able to think that this certainty could survive if the facts of the Gospel history were thoroughly undermined—if, for example, it could be proved that the supernatural birth and the bodily resurrection of our Lord were fables. It is a significant fact that the title of Dr. Dale's contribution to the subject now under discussion is 'The Living Christ and the Four Gospels.' His purpose was to bring out the evidential value of the presence of the living Christ in the heart; yet his masculine sense told him that this is only one hemisphere of the truth, the other being the truthfulness of the Gospel history.

"On the other hand, however, the certainty of personal experi-

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ence lends the strongest support both to the authority of the church, which one has to acknowledge as the birthplace of one's own spiritual life, and to the authority of the Bible, the original witness to the existence of those forces which have made one what one is; indeed, this may be so strong as to beget in the mind a prejudice, thoroughly reasoned and perfectly justified, against everything which would subvert the authority of the church or the credibility of the Scriptures."

Summing up, then, Dr. Stalker contends that "the certainty on which religion is suspended is a threefold cord, and it is a mistake to attempt to hang all the weight on a single strand." Religious truth is "revealed in Scripture, borne witness to by the church, and realized in individual experience."

DEBT OF THE REPUBLIC TO THE PREACHER.

THE extent of the contribution to the life and welfare of this country which has been made by clergymen is probably not generally realized. As presented by the Rev. Dr. W. A. Quayle, of Kansas City, Mo., the list of ministers of all denominations who have served the United States in various secular capacities is of so striking a character as to challenge attention. We can hardly forget, observes Dr. Quayle at the outset of his investigation, that America was "settled by religious colonists, and in a day when the parson (meaning, as Lowell has told us, the chief person) was a sort of citadel in a community." He goes on to say (in *The Methodist Review*, September-October):

"Huguenots under Coligny settled the Carolinas; the Puritans, Massachusetts; the Baptists, Rhode Island; the Quakers, Pennsylvania; the American Puritan immigrated to Connecticut; Gustavus Adolphus and Oxenstiern founded New Sweden; the Dutch Protestant founded New Amsterdam; philanthropist Oglethorpe founded Georgia; Roman Catholic Lord Baltimore founded Maryland. In Virginia, which was at the first a settlement of decayed gentry and refuse from the jails of England, the church was an afterthought, and the clergy comparatively inconsequential and lacking in popularity, as witnesses the legal case in which Patrick Henry defeated them, in their just attempt to collect what was but their legitimate salary, when the community wished to pay them in fiat money. Roger Williams, preacher, founded Rhode Island. William Penn, preacher, was the father of the Friends Communion in America; Oglethorpe brought with him from England John Wesley as evangelist to America; John Robinson at Delft had more to do with the launching of the *Mayflower* and the emigration of the Pilgrims and the liberty their province fathered than any man, or than all men. That is to say, John Robinson, preacher of the Puritan Church, was more influential in shaping the subsequent history of America than Carver, or Winthrop, or any other Puritan governor. America will always be in his debt. He, to use a figure, helped to freight the *Mayflower* and then pushed it from the shore. His sermon on the embarkation of the Pilgrim fathers is lit with a glow of statesmanship and prophecy. Thus the clergyman was in the veins of American life. He was not injected. He was and will always remain a constituent of the blood."

The preacher, continues Dr. Quayle, serves the state not only through his own talents but also as the father of a family. "God has not shown a better place to be born or nurtured than under a manse roof." We quote again:

"As illustrative of this, notice that Peter Stuyvesant, ablest of the Dutch governors of New Amsterdam, was a preacher's son; that Adoniram Judson, greatest of American missionaries, save William Taylor, was a preacher's son; that Jonathan Edwards was a preacher's son; that Timothy Dwight, who turned American youth away from French atheism, was a descendant of Jonathan Edwards; that the second Timothy Dwight, a renowned college president, was a preacher's son; that Henry Clay, the great compromiser, was the same; that Fitz-Greene Halleck, the poet was descended from John Eliot, 'Apostle to the Indians'; that Samuel F. B. Morse, inventor of telegraphy, and in consequence one of the greatest benefactors of the race, was a preacher's son; and that Senator Dolliver is the son of a Methodist clergyman. Presidents Arthur and Cleveland were preachers' sons; Elizabeth Stuart Phelps was a preacher's daughter; the Field family—including Henry M. Field, the editor, David Dudley, and Stephen J. Field, lawyers, and Cyrus W. Field, of Atlantic Cable fame—were a preacher's sons. So were Holmes and Lowell, poets whose names are perfume sweet. Louis Agassiz was a preacher's son. Harriet Beecher Stowe and Henry Ward Beecher were daughter and son of a preacher household. But why go farther? The Beecher household is proof positive of the amazing contribution the clergy make through their children to the public benefit."

Harvard, the first college in the New World, was founded by the Rev. John Harvard. Yale was founded by ten ministers who "each contributed a gift of books," Bishop Berkeley being also among its earliest patrons. Harvard had Increase Mather as one of its great presidents, and Edward Everett, who was a preacher. Yale had Ezra Stiles, Timothy Dwight, Theodore Woolsey, Noah Porter, and again a Timothy Dwight. Princeton had Jonathan Edwards, Dr. Witherspoon, and Dr. McCosh. Williams had Mark Hopkins, "who himself is a catalog of great moral, intellectual, and spiritual force." Dr. Quayle writes further:

"The preacher has ever been a man of letters. Making sermons is as certainly creative as making poems. The preacher is capable of expressing thought with clearness, force, and eloquence, so that for him to become an author is a natural sequence. The clergy has produced some distinguished editors, such as, among ourselves [Methodist Episcopal Church], Abel Stevens, John P. Durbin, Edward Thomson, Daniel Curry, Gilbert Haven, D. D. Whedon, and the all-remembering J. M. Buckley. In other denominations have been such men as Irenæus Prime, Lyman Abbott, Henry Ward Beecher, Washington Gladden, and the late gifted William C. Gray. Among writers of books, enroll these names as illustrative of the preacher's prevalence and potency in the field of letters: . . . Theodore Parker, aberrant, pugilistic, yet, as all must confess, brilliant; William Ellery Channing, chaste in life and thought and expression, a poet of no mean repute; Phillips Brooks, who held himself with solitary fidelity to his preaching craft, yet wrote 'O little town of Bethlehem,' and whose sermons have the literary instinct; Henry Van Dyke, late minister of the Brick Church, author of 'Fisherman's Luck,' which contains some of the daintiest human touches which have of recent years spilled tears upon the cheek, 'And the Other Wise Man,' which is doubtless destined to be a classic, like 'Rab and His Friends' or 'Fishin' Jimmy,' and whose dainty volume, 'The Poetry of Tennyson,' the poet himself thought was the noblest interpretation of 'The Idyls of the King' that had been made during his life; Newell Dwight Hillis, whose books are anthological rather than creative, but always helpful; Edward Everett Hale, whose brochure, 'A Man Without a Country,' had in the days of our national peril a beautiful and effective usefulness; Edward Eggleston, whose American novels help set the pace for delineation of character indigenous to our American life; Sheldon, author of 'In His Steps,' a book which has given a direction for righteousness to many minds; Henry Ward Beecher, whose sermons are substantial contributions to literature, and are of marvelous range and expression, so that if Robertson of Brighton is to be placed among the literary worthies of England, Henry Ward Beecher must be listed with Hawthorne and Motley and Cable and Howells as exponents of the literary conception of America."

To this array of names are added many more. There are few national activities, as is pointed out by Dr. Quayle, in which the clergy have not had a share. The Rev. Jesse Glover presented a font of type to Harvard in 1638, and induced Stephen Day to go to America, where he issued the first book printed in this country, namely, the "Psalms in Meter." Père Marquette was a discoverer whose spirit "haunts the great lakes as the shadows haunt the woods." The Rev. Samuel Kirkland, founder of Hamilton College, was for forty years a missionary among the Indians, and helped to negotiate treaties with them. Bishops Coke and Asbury were among the first abolitionists of the country, presenting to General Washington for his signature a petition for freeing the slaves. The Rev. Thomas H. Galiaudet introduced deaf-mute instruction in the United States.

In brief, concludes Dr. Quayle, enough has been said to make evident the accuracy of the title "The Debt of the Republic to the Preacher."

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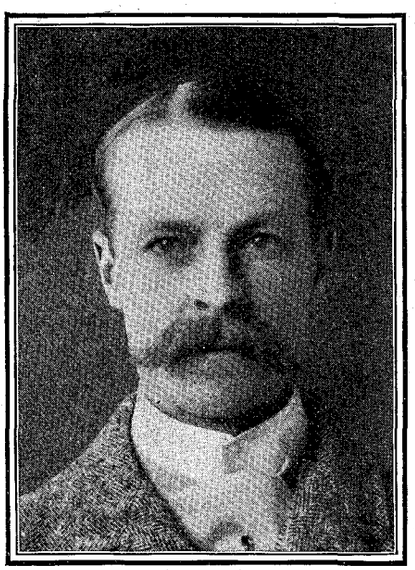
FOREIGN TOPICS.

JOSEPH CHAMBERLAIN'S TRIP TO SOUTH AFRICA.

JOSEPH CHAMBERLAIN, Colonial Minister in the present British cabinet, sails for South Africa toward the end of this month. He purposes to study conditions on the spot for some twelve weeks, returning to London early in March. All the circumstances in the case impart a dramatic interest to this newest departure of the very up-to-date Mr. Chamberlain. The step is without precedent in the annals of the mighty British empire, and it is believed to portend an epoch-making change in the government of the vast dominions beyond the seas. But Mr. Chamberlain's immediate purpose is to untangle the maze which has proved so bewildering to Lord Milner, the British High Commissioner in South Africa.

The Colonial Minister will visit Cape Colony, Natal, the Transvaal, and the Orange River Colony. He may even extend his tour to "that great polygon of African soil" called Rhodesia. Of the regions mentioned, the Transvaal and the Orange River Colony comprise the absorbed Dutch republics. Now, the difficulty to be faced by Mr. Chamberlain is that every one of these South African colonies has problems of its own independently of the others. Thus in Cape Colony there is a native Dutch or Boer party in control of the legislative power. This party is called "the Bond," and its proceedings caused a formidable agitation for the suspension of Cape Colony's constitution. But Mr. Chamberlain would not consent to the suspension. Natal has a parliament that is loyal enough, but the colony is small and weak. The Orange River is overwhelmingly Dutch and requires large appropriations for the repatriation of the Boers. The Transvaal, where the gold-mines are, is the great problem. It contains the Rand, or mining region, and is confronted with a labor problem complicated by a negro or (kafir) question. As for Rhodesia, which lies somewhat outside the scope of Mr. Chamberlain's present trip, "the British position" there "is by no means secure."



SIR ARTHUR LAWLEY,
Lieutenant-Governor of the Transvaal.

So much for the details of this grand tour, which, however, has one general purpose. That purpose is the federation of South Africa into a great self-governing community on the Australian model. As the London *Times* puts it:

"Ever since the course of the war placed it beyond doubt that the destiny of South Africa was to be British, it has been plain that the goal of its political development would be federation under the British flag. To that consummation a multiplication of sovereign local parliaments might constitute a grave delay. Federal union involves a delicate balancing of state rights and national supremacy which needs careful and deliberate preparation. Fully developed state parliaments, with a matured consciousness of their existence as separate and sovereign units, do not lightly consign any portion of their responsibilities into the hands of a new central and controlling body. Australian experience shows that federal and state feeling may occasionally diverge, though in that young and vigorous commonwealth the political adaptability of the race neither has been, nor will be, slow to find solutions for difficulties not insuperable altho novel. To the case of South Africa the argument against a premature fostering of provincial parliaments applies with special force."

This seems to mean that South Africa as a whole will get a federal constitution as the fulfilment of Lord Kitchener's general promise of self-government when self-government became timely. In fact the London *Times*—and it speaks with authority on such a point—insists that Mr. Chamberlain's trip is "to carry out the great scheme of imperial unity on which he has set his heart." Nor is the trip to be construed as a slap at Lord Milner, the High Commissioner now on the ground:

"It [Mr. Chamberlain's trip] would not have been proceeded with at all had it not approved itself to the judgment of the High Commissioner. Happily Lord Milner thinks, and we doubt not rightly thinks, that the presence of his official chief on South African soil for a period of some three months will have the best results for South Africa, and will strengthen his hands for the work, arduous indeed, but full of hope and promise, there yet remains for him to do."

This is all very well, but people will not believe it. *The Daily News* (London) asserts roundly that Mr. Chamberlain has to go to South Africa because Lord Milner has made a mess of everything:

"Like the man who slew the albatross, it is fated that Mr. Chamberlain must bear South Africa round his neck for the rest of his journey. Like Frankenstein he must go to subdue his own creation. He can not and dare not withdraw Lord Milner: he must go out to control him. . . . He [Lord Milner] is absorbed in the exercise of his master-passion—hatred of the Boers. He cares not who he may have with him, as long as he can carry on, within the bounds of peace, all the malignity of war. No solemn treaty, no pledged word, stands between this man and his purpose. The ink was scarcely dry on the treaty of peace before, in direct breach of its terms, he caused the arrest and imprisonment of several Boer commandants to whom amnesty had been promised. Those men would be in prison now if the Boer generals had not pleaded with Mr. Chamberlain. There was nothing more clearly understood at the Peace Conference than that the Boer rank and file should be relieved of the necessity of taking the oath of allegiance. But Lord Milner's first act was to try his utmost to force that oath upon every Boer with the alternative of exile; and there, again, it was only the pleading of the generals at their interview with Mr. Chamberlain that obtained a change of policy. Again, there was nothing more clearly understood in the treaty of peace than that the prisoners should be returned as quickly as possible. But at the present moment many hundreds are being detained in their places of exile, 'longing,' like the ghosts in Virgil, 'for the other shore,' tho many offer to pay for their own passage home. War is over, and the right of imprisonment is ended. But Lord Milner can not forget or forgive. A new class of human being has been invented, under the title of 'undesirable,' and because this petty satrap does not 'desire' their presence, hundreds of brave and honest men are to be kept away from their native land."

This is putting the case against Lord Milner strongly. The Boer complaint in regard to him is that, instead of putting Dutch and English on an equality, he is striving to favor his countrymen and to extinguish the conquered race. This Lord Milner's champions in the English press deny. Says one of them in *The Fortnightly Review* (London):

"Every man even moderately acquainted with the South African problem in 1897 knew that the offer of the High Commissionership to Lord Milner and his acceptance of it were indications of Mr. Chamberlain's determination to unravel the tangled knot in South Africa, or if unraveling were beyond the capacity of the deftest fingers, to have recourse to the only other alterna-

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tive. Those politicians and writers who are now Lord Milner's bitterest critics hailed his appointment with acclamation, tho they must have known that the inevitable consequences of so significant a selection would be a struggle with the South African Dutch, not for British supremacy, but for the equality of all white men within the area known as British South Africa."

Lord Milner's great sin in the eyes of the Boers was his recommendation that their surplus lands be bought for British settlers as a means of Anglicizing the South African region. The point is thus, Will Lord Milner go? *The Speaker* (London) fears not:

"The Government have tied themselves too tightly to Lord Milner to supersede him and put a practical man in his place. The only resource is to effect his supersession, without acknowledging it, through the presence of his official superior."

But in fairness to Lord Milner it must be said that some of the problems confronting him would have overwhelmed not only Lycurgus and Solon, but all the seven sages of Greece. The great difficulty is in the Transvaal. There are not enough black men to work the gold veins. The state of affairs, as set forth in *The Edinburgh Review*, is curious:

"The supply of native labor, in spite of good wages from which the native can save an amount out of all proportion to the savings of a European in a similar situation, is checked by substantial causes. The native is an agriculturist at heart, and mining is a disagreeable type of employment to him; there are difficulties and dangers in his journeys to and from the mines, which are sometimes over a thousand miles from his home; proper shelter and means of transport are often lacking; he is deterred by the want of faith of some of the employers, by the frauds of labor agents, and by bad treatment at some of the mines. But the greatest difficulty lies in his point of view. He wishes to marry, to have land and cattle like his fathers with the rest of his tribesmen, and he regards work at the mines away from home and wage-earning in general as a temporary opportunity for acquiring capital for these purposes. The custom of lobola—*i.e.*, the marriage gift of cattle by the bridegroom to the bride's father—stands in the way of many Kafir marriages. The practise is condemned by some missionaries and others, who mistake its nature and ignore its good features, but it certainly brings the young Kafir early face to face with the need of capital, and sends him perhaps hundreds of miles to the mines in search of it. In Rhodesia the value of the custom as an incentive to work is so much appreciated that it is proposed to make it essential to the legality of native marriages. Owing to the high wages paid at the mines the native can usually earn sufficient to satisfy his needs in a few months. He thus attains to the realization of his desire just as he has become sufficiently experienced to be of real value to his employer, who is in this way constantly losing his best hands. The point of view of the white employer is of course diametrically opposed to this. In his eyes the native is an individual to be trained to be of use as a permanent portion of the industrial machinery, which must be kept going, full steam ahead, at the cost and sacrifice of ideals, black or white. But the native, if his mealies are ripe for harvest or his lands to sow, cares nothing if the industrial machine is stopped till his return."

Lord Milner is said to favor solving this labor problem by taxing the black men heavily enough to make them work in the mines. Another idea is to import Chinese labor, but there is much opposition to that. White labor seems inadequate not only in quantity but in all other respects. Nor is this labor question the only one confronting the Transvaal. *The Daily Mail* (London) says it is the Government's intention to saddle the colony with the ultimate payment of a sum equal to $500,000,000 as its contribution to the Boer war expenses. A great outcry has resulted. *The Spectator* (London) says:

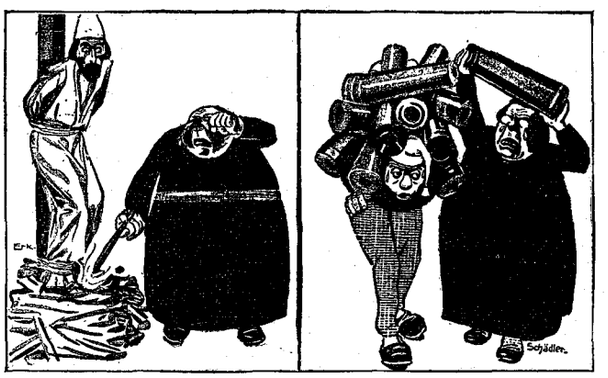
"Even if the colony could raise a loan of £100,000,000 to-morrow, it would be better worth our while not to make it pay us over that sum, but to allow the proceeds of the loan to be spent on reproductive works, such as railways, irrigation, and roads—public works which would ultimately enrich the country. Whatever money can be raised from the colony had, in our view, better be put back into it, and not used in paying the imperial Government for war expenses."

The task confronting Mr. Chamberlain may be estimated from all that has preceded. Will he succeed? In considering this question, the *Temps* refers to the fact that he "is no longer young":

"He is sixty-six. At that age it is no light undertaking to cross the Atlantic or the Mediterranean and the Indian Ocean, according as he goes by way of the Cape or Suez and Durban, and then to cross the vast expanse of South Africa. One must respect the energy and the vitality animating this frail physique and which have always made Mr. Chamberlain an incomparable type of Anglo-Saxon humanity. And from the political point of view the Colonial Minister need not regret the trip that takes him away from England and from Parliament at the very time Mr. Balfour's—and therefore his—education bill gives the lie so openly to his former radicalism and causes such serious dissension in the Liberal-Unionist ranks."—*Translation made for* THE LITERARY DIGEST.

COMING STRUGGLE OF SOCIALISM WITH CLERICALISM IN GERMANY.

EUROPEAN attention has been drawn to the preparations of the Social-Democratic party to wage war with the Roman Catholic Center party in Germany. The struggle promises to be a hot one, for both political organizations are large, aggressive, well drilled, and thoroughly under the control of their leaders. The object of each organization will be the same—the capture of the proletarian vote. The Center party is very strong among the agricultural laborers in the southern districts. The Social Democrats have been gaining among the wage-earners in the large cities. It is generally conceded that if the Center loses to the Socialists on the face of next year's election returns, the hold of the Clericals upon Emperor William will be weakened. The *Osservatore Romano*, official organ of the Vatican, says:



HYPOCRISY THEN — AND NOW.

Poor pervert, if I burn you at the stake I suffer more than you do.

Dear Germany, my heart breaks when I am forced to load your back with cannons and taxes.

—*Der Wahre Jacob* (Stuttgart).

"From numerous indications, easily perceptible here and there, it is beyond doubt that the Socialist party is making ready to give battle to the Center group in the coming elections to the Reichstag, aiming at the triumph of Socialist candidates even in the Rhine provinces. The party journals deem the present time auspicious as well from the religious as from the economic point of view. . . . The tariff dispute is to do duty as dynamite against the Center. In this particular the Socialists depend a good deal upon exaggerated statements of the protection afforded agricultural districts in Catholic centers and upon dissension that will thus be created in various Catholic workingmen's organizations."

The Vatican organ expresses no opinion as to the probable outcome of the impending contest. The Clerical press of Germany

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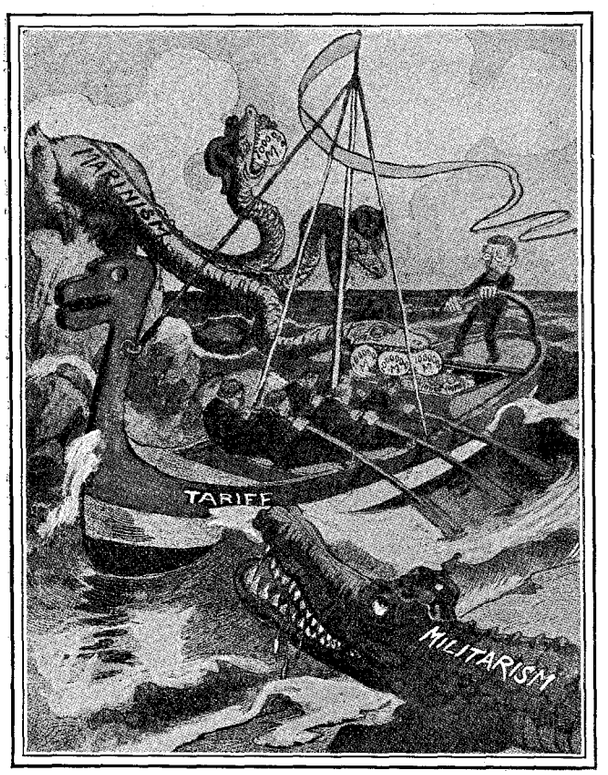
is less reserved. Thus the *Kölnische Volkszeitung* says the Roman Catholic party is not afraid of the Socialists, altho it will meet their attack prudently and with no vain display of its own resources. The Socialist organs meanwhile are getting ready for the fray. The *Neue Zeit* (Stuttgart), official periodical of the Social-Democratic party in Germany, says: "The struggle with the Center party is the most important of our immediate political tasks":

"Clericalism, since the Reformation period, has had its claws clipped, but its character remains unaltered. In one very important respect it has changed, to be sure: the apex of its might and riches lies in the past. Therein also lie its ideals. If its striving, from the fall of the Roman empire to the time of the crusades, was constantly forward, none the less has it been during the past few centuries ever more reactionary. It can, to be sure, accommodate itself to modern conditions when it needs must, but every effort to restore medieval conditions, every class that is economically an exploiter and sets itself



A SOCIALIST VIEW OF CLERICALS IN GERMANY.

How the clerical Center party makes it easy for the Moloch to get the choicest morsels through a hunger tax.

—*Der Wahre Jacob* (Stuttgart).

against social progress, gets energetic support from the Roman Catholic hierarchy—but this implies no eulogy of the Protestant churches."

Hence the only scientific attitude of the Social Democracy in Germany is one of war upon Clericalism, a conclusion heartily supported by *Vorwärts*, the great Socialist daily of Berlin. This paper prints statistics in proof of its contention that the Center party, altho its votes have increased from one election to another, has not grown relatively, but, on the contrary, has declined. The following is from *The Speaker* (London):

"In 1903 the Reichstag is dissolved. With the bread tax as an electioneering plank the Socialists, who now hold fifty-seven seats, may well come in with greatly increased strength. The Catholics are fully conscious of the difficulty. Strong as the hold of the priest unquestionably is over the Catholic laboring classes, in industrial circles a dear loaf may cost the Catholics a number of seats."—*Translations made for* THE LITERARY DIGEST.

DISOBEDIENCE AT THE VATICAN.

DON ROMOLO MURRI is a very able and fine-spirited young Italian priest who for some time past has been a thorn in the side of certain officials at the Vatican. He and his supporters—all claiming to be Roman Catholics—set in full swing throughout Italy the movement known as Christian Democracy. "They dreamed," we are told, "of creating a national organization," and "they believed themselves capable of wresting the working classes from the grip of the materialistic Socialists." Their purpose was to procure an abrogation of the papal order forbidding Roman Catholics in Italy to vote at national elections. "But on the all-important question of the temporal power they were radically unsound." Don Murri believed in holding that question in abeyance until the church had effected "the practical evangelization of the people." The movement spread rapidly until Cardinal Rampolla felt called upon to take a hand. Through one of the Roman ecclesiastical departments he issued orders that the question of the Pope's temporal power be placed first in all agitation of the kind to which Don Murri addicted himself. The *Unità Cattolica* (Florence), a Clerical organ, hailed Cardinal Rampolla's "instructions" with joy. The *Voce della Verità* (Rome) did likewise, being a semi-official Vatican organ. Don Murri's own organ, the *Domani d'Italia* (Rome) professed entire obedience, and so did Don Murri himself. Yet a Roman Catholic correspondent of the London *Times* could not refrain from saying of Cardinal Rampolla's order:

"Liberal-minded Catholics declare it to be the most narrow and intolerant official document issued since the notorious Syllabus of Pius IX., and it is a striking example of the purely worldly aims of the Vatican and its subordination of religious to political considerations. Certain points in the 'Instructions' are praiseworthy, as where the Catholic Democrats are exhorted to avoid associating themselves with the revolutionary Socialist group in action subversive of order or by employing language calculated to foster hatred of the upper classes among the masses. But, apart from this, Cardinal Rampolla's lengthy letter breathes throughout that absurd enmity to the Italian Government which has all along been characteristic of his political policy. The Christian Democratic party had thought it more important to aim at the social and religious betterment of the people, and to assign the question of the restoration of the temporal power of the Pope a merely secondary place. Henceforth every Catholic journal and every Catholic Democrat, in his private as well as public capacity, is in duty bound 'to maintain always vividly before the eyes of the people the feeling and the conviction of the intolerable condition in which the Holy See has been placed since the invasion of its civil princedom.' No Catholic publication is hereafter to be allowed entrance into ecclesiastical seminaries in Italy unless it be redolent of this spirit, and bishops and presidents of colleges are directed to see that this regulation is strictly carried out."

Notwithstanding the "obedience" of Don Murri he soon became, in the words of one official Roman Catholic organ, "as active and as audacious as ever." He actually "described Catholicism of to-day by the simile of a beautiful old building of the thirteenth century, covered all over with unsightly stucco and incongruous additions—all of which must be removed by Christian Democrats before the church could be seen in all its beauty." Don Murri also declared himself for "a free church in a free state." In short he was considered a living instance of the proposition that those who are loudest in preaching the duty of obedience are not always themselves models of perfect submission. However, he made a sort of peace with the authorities and is now what some people would call squelched. The Roman Catholic *Tablet* (London) notes that Don Murri's movement, "now so happily nipped in the bud," has much in common with a similar movement condemned in recent years in the United

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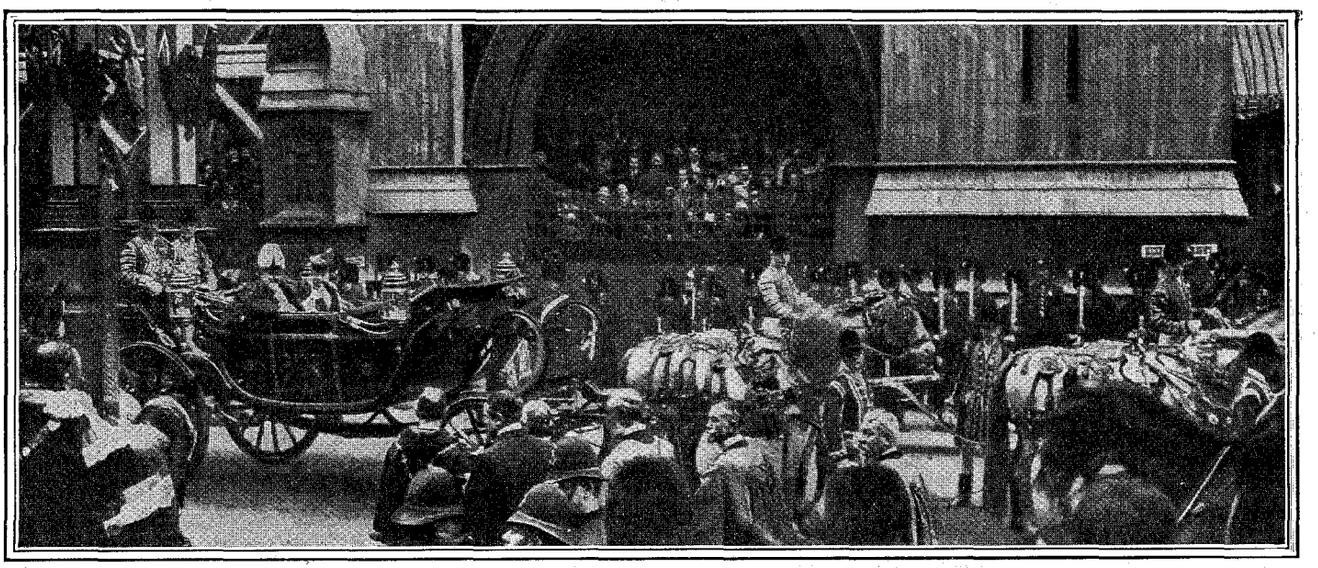

EDWARD VII. AND HIS QUEEN.

The King and Queen in front of the Law Courts (Temple Bar) in their new procession carriage (swung higher than usual to permit the crowds to see) drawn by the famous eight cream horses, October 25, 1902. Lord Mayor (his hat was stolen at Temple Bar and not recovered) Dimsdale with city sword and scabbard at the extreme left on horseback. City Alderman, Sheriffs, etc., standing near the wheel.

States. And this is what the *Frankfurter Zeitung* has to say:

"The latest phase of the Roman curia's struggle against Christian Democracy and against its ablest leader, Don Murri, is not taken very seriously by the initiated for the reason that the Vatican can as little contend against natural development, against progress, and against economic advancement as can any other power in the world. The irreconcilables of the Vatican always forget that between 1870 and 1902 thirty-two years have passed and that to the young Catholic element the conflict betwen religion and patriotism is a superfluity. The abstention policy of the Vatican threatens to collapse. Even upon the less enlightened Catholics a conviction is dawning that the Rampolla policy of envy, which speculates upon the downfall of united Italy, harmonizes little with a religion of love. This conviction has been deepened by the renewal of the Triple Alliance and by the increase of Italy's prestige, for both circumstances tend to eliminate the possibility of an Italian crash."

However, concludes this commentator, Italian Catholics say nothing, not so much from the state of their minds, but because they take the Pope's advanced age into consideration. Expectation of a conclave shortly causes the postponement of many matters relating to Vatican political policy.—*Translations made for* THE LITERARY DIGEST.

EDWARD VII. AS A MORAL EXAMPLE.

THE King of England can greatly strengthen his throne by being good. This thought emanates from the London *Daily News*. It was inspired by the recent royal progress of Edward VII. through the London streets. The King went in state from Buckingham Palace to the financial center and back by way of South London and Westminster. The civic sword was surrendered to the sovereign by the Lord Mayor, who had had his official hat stolen and who was therefore less gorgeous than a Lord Mayor is expected to be in ceremonies of the kind. But he was pretty gorgeous nevertheless. As for the King, he owed the great character of the day, according to the London daily above mentioned, to the fact that Queen Victoria "raised the throne from the gutter," and it points out how Edward VII. can make himself a moral example:

"We ask of the King and we expect of him that, like his mother before him, he should make his life and the life of his court a thing in which we may feel a national pride and to which we may look for a standard of conduct. We ask of him that he should set his people an example of plain living and high thinking, and that he should use the weight of his great authority to stem the tide of luxury and license which is sweeping over society. We demand no puritanical standards of conduct; but we ask that his pleasures should be such as may be reflected in the 'innocent merriment' of his people and not such as, being imitated, would bring misery and ruin to thousands of the poor toward whom his responsibility is so great. We would have King Edward VII. 'a king indeed'—a king not of the Norman feudal type, nor of the Tudor patrician type, nor of the Stuart tyrant type; but a king after the pattern of our ideal King Arthur, who, tho he lives only in myth and story, is the most precious model of kingship that we have, the kingship of character, chivalry, and noble purpose."

Great Britain is nearing the end of the first two years of "the Edwardian period," observes *The Westminster Gazette* (London), "and we may naturally ask ourselves what there is to report of it":

"The circumstances are not quite as they were even four months ago. It was the chief regret of the postponed coronation that we could never again restore the particular conjunction of events which was to have given such a luster to the end of June. We had peace and the blessed relief from the long lingering and dangerous warfare which inflicted wounds without glory. We had the beginning of the new reign to celebrate and the accession of a popular sovereign; we had the great gathering of representatives from all parts of the empire. In the succeeding four months we have fallen back more or less into the regular routine, and there is the inevitable touch of disillusionment in our public affairs. We have embarked on the task of settling South Africa, and find it, if not more difficult than serious people supposed, at least much less simple than average opinion imagined. We have had our colonial conference, and it has left behind it the moral that sentiment must not be forced into too rudely practical channels. And now we are plunged into a domestic controversy which promises to be as bitter as any in this generation, and which, after all the adjurations of wise men that we should bestir ourselves and put our national education on a sound educational footing, threatens to throw us back for a further term of years to the most primitive stage of sectarian conflict. And in the mean time we still seem to be suffering from the exhaustion or impracticability of our governing classes."

This is pessimistic enough, but other comment is the reverse. "The King has set his people a noble example," says *The Morning Post* (London), and *The Daily Telegraph* (London) calls Edward VII. "the father of his country."

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NOTABLE BOOKS OF THE DAY.

A CONTINUATION OF "THE BOW OF ORANGE RIBBON."

A SONG OF A SINGLE NOTE. By Amelia E. Barr. Cloth, 5¾ x 7¾ in., 330 pp. Price, $1.50. Dodd, Mead & Co.

UNDUE credit has been given to the so-called founders of the present school of historical romance, Anthony Hope, Winston Churchill, Richard Major, Miss Johnston, and the rest. Why should not those authors who were writing historical romances, and successful ones, long before this class of fiction had become a popular craze, come in for a share of the credit? Mr. Altsheler was writing historical novels of a very high order years before the recent romance deluged us, and Mrs. Amelia E. Barr wrote deservedly popular books along the same line, tho in quite a different style, long before "The Prisoner of Zenda" gave such an impulse to books of its class. Mrs. Barr clothed her characters in old-fashioned clothes and then proceeded along the lines of the usual love-story. If the Old-World flavor of "The Bow of Orange Ribbon" was not of the strongest, it was strong enough to create an illusion to those numerous readers who took pleasure in the book.

AMELIA E. BARR.

Her latest book is a continuation rather than a sequel of the earlier work, and of its kind it is a very good story. It is for readers not too sophisticated in literature and not too advanced in years, and is quite as historical in its atmosphere as many more pretentious works of the same school, and not overloaded with their irrelevant historical detail, lugged in often for the mere purpose of showing the author's knowledge. More than this, the heroine is not made to live through more adventures than necessary. This heroine deserves a word of praise. She is a pleasant little person, usually obedient to her grandparents and parents, and a far more real individual than those infallible but pert misses who have figured as the heroines of so many historical novels. Maria is, indeed, a heroine whose example it would be safe to point out to the most carefully watched young person.

The episode of Maria's gradually awakened interest in her fiancée is very naturally portrayed, and it is a pity that the book should have been weakened by the episodes which occur after Maria's going to England.

A BRAINY LOVE AFFAIR.

OUR LADY OF THE BEECHES. By the Baroness von Hutten. Cloth, 5 x 7½ in., 279 pp. Price, $1.25. Houghton, Mifflin & Co.

NO matter how schools or fads may rule the literary hour, a strong, clean-cut love-story will always be in the fashion. For humanity may be as protean as its possibilities permit, and yet never get away from its fundamental passion. Even when love is rebel to every law, it fascinates by its inalienable charm. One of its most sympathetic phases is when it beats with fierce desire at the door of a heart which may not open to it because the key to its lock is righteousness.

"Our Lady of the Beeches" is a sweet, balsamic love-story, very simple and human, original in manner, and of an interest that never flags. It is modern, yet with no cynicism, and intense in a quiet but compelling way. Tho the author has a German name, she is an American woman. The Anglo-Saxon mind tinctured with Teutonic sentiment can evolve very pretty love fiction. "The Initials" is ample proof of this, and in its tone of homely truth "Our Lady of the Beeches" is a literary descendant of that famous novel of the Baroness Tautphœus, the daughter of Chancellor Erskine.

It begins with an interchange of letters between an unknown German woman and an unknown professor who has written a scientific book. "The direct reason for my writing is this," she says in her first letter. "The little pointed shadows of the new beech leaves, dancing over the ground, have reminded me of your shadow theory, and I have been wondering whether you really believe in that theory, or whether it is merely a poetic idea belonging to your pose as 'The Pessimist.' Do you really think that no life can be judged alone, 'without consideration of the shadows of other lives that overlap it'?"

"The Pessimist" answers the lady, after four weeks! But he writes a lengthy and rather coquettish letter for a scientist dealing in retorts not of the "retort courteous" order. In a novel, one is liberal in granting strained assumptions, hoping the result may condone any irresponsibility in the premises. The lady who loved to wander in her beech forest would hardly have written in this way, and the middle-aged scientist scarcely have responded as he did. But everything goes beautifully after this rather generous concession in the matter of likelihood.

They get quite *intime* as the letters ply to and fro. They do not "wear their hearts upon their sleeves," but they uncover that interesting organ, and exchange views in a circumspect way as to its beating. The severest incognito is maintained by each as to names.

THE BARONESS VON HUTTEN.

Of course, they meet, and the reader will enjoy what happens then far better if nothing is told about it beforehand. An old French guide, Lucian Bonnet, and his wife Annette, are drawn with great felicity. The episode of their pilgrimage to the grave of a little son who had died thirty-two years before is extremely clever, tho told with admirable reserve, or rather self-control.

A woman's attitude toward nature nearly always savors of a pose. The Baroness von Hutten does not have quite such an *arrière pensée* about her sentiments in regard to the vegetative world as "Elizabeth in her German Garden"; but not even Dr. Saxe could detect in "Our Lady of the Beeches" any atavistic "throwback" to a Hamadryad. She is more at home with the hearts of men, and has woven a dainty woof from their emotions. The story appeared serially in *The Atlantic Monthly*, but it is better taken at a single draft.

TRAVELS IN AN UNKNOWN COUNTRY.

THROUGH HIDDEN SHENSHI. By Francis H. Nichols. Cloth, 6 x 8¾ in., 333 pp. Price, $3.50. Charles Scribner's Sons.

IT is a frequent statement in the mouths of the wise that the literature of travel is almost completed—that is to say, travel in the sense in which the word was used in the middle of the century when Bayard Taylor delighted his country with mere descriptions of scenes and people strange to them; not travel in the modern sense of the word, which implies investigations into the ethnology, mineralogy, meteorology, and terrestrial magnetism of the regions visited. So far as pioneer work in travel is concerned, or mere accounts of experiences under strange conditions, the world, except the Polar regions and Tibet, is supposed to be pretty well covered; and yet here is Mr. Nichols revealing to us the fact that concerning a region in China, a land which has been known ever since the new empire in Egypt, the land which was described by Herodotus and Marco Polo, which Vasco da Gama was seeking when he circumnavigated Africa, which Columbus was seeking when he discovered America, is probably almost as dark to the average American reader as it was to the Venetians of the thirteenth century, who called Marco Polo "Marco Millione," because he said the great Khan was rich.

FRANCIS H. NICHOLS.

Undoubtedly the average reader has learned from the newspapers that it was to Shenshi that the Empress-Dowager and the incidental Emperor fled after the foreign troops had stormed Peking. But what sort of a spot Shenshi might be was rather hard to ascertain, inasmuch as but half a dozen white men have ever seen its capital. Mr. Nichols has touched lightly upon it, very much as Bayard Taylor touched lightly upon the lands he visited. He has given us a narrative of his journey intermixed with descriptions of peoples and of scenery and bits of philosophizing about the people, in the fine old style of travelers. He went to Sian, the capital of Shenshi, for the purpose of seeing that the Chinese did not misappropriate a fund which was raised by *The Christian Herald* for the benefit of famine sufferers in Shenshi. He entered the country with a feeling of superiority toward the inhabitants and apparently has emerged with a feeling of humility.

Mr. Nichols's attitude toward the Chinese is very different from the attitude of writers who have lived in China for many years, as, for example, Mr. Norman and Mr. Smith, in that he attributes honesty not only to the Chinese merchant whose honesty is generally acknowledged, but also to the Chinese servant, and, indeed, to all the Chinese

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who live in Shenshi except a few mandarins. But while he is expressing his awe over the majestic antiquity of the Sons of Han and describing their noble manner, their worldly shrewdness, their appreciation of the beautiful, and while he is flinging sarcasm at the crude Americans who call these people heathen, he expresses his hopes that a particularly attractive mandarin has not had his head cut off. His opinions and his descriptions are not always in accord. He tries to make you believe the Chinaman is not a barbarian, and yet he introduces into his book accounts of Chinese traits which seem to a Western mind altogether barbarous. His story is fascinating, however, picturesque in description, and told in an attractive manner.

THE CITY OF THE JEW.

THE SPIRIT OF THE GHETTO. Studies of the Jewish Quarter in New York. By Hutchins Hapgood. With drawings from life by Jacob Epstein. Cloth, 5 x 7¾ in., 312 pp. Price, $1.35 net. Funk & Wagnalls Company.

THE "Judengass," or "ghetto," while no longer a single street barred off at night-time from the rest of the city, still retains, wherever found, the insular character which marked its original form. Even in cosmopolitan New York the Jewish quarter is a region apart, a city within a city, having a language, literature, religion, and politics of its own, with temples and playhouses and newspapers differing by the width of a world from the churches, theaters, and journals that are no farther away than the Bowery from Broadway.

HUTCHINS HAPGOOD.

Accordingly there is no community better suited for sociological investigation by the scientific "method of isolation" than the so-called "East Side" of New York. No wonder that "college settlements" and other altruistic colonies there abound, and that much literature showing how "the other half lives" has already been produced.

Mr. Hapgood's book, however, is something entirely different from the sociological studies of Jacob Riis and others. It is artistic and literary in its purpose, rather than scientific and humanitarian. As the author says in his preface :

"I was led to spend much time in certain poor resorts of Yiddish New York not through motives either philanthropic or sociological, but simply by virtue of the charm I felt in men and things there."

This charm Mr. Hapgood communicates to his readers by a simple narrative that carries one through the cafés and theaters and even to the homes of the Jewish quarter in the natural manner and casual order in which the author himself visited them. He discovers not only new individuals, but new races—actors, poets, scholars, prophets, and reformers—with art ideals and learning farther removed from those of Anglo-Saxon America than can be found elsewhere on this side of Russia and the Orient.

The author, whom Abraham Cahan, the greatest novelist of the Ghetto, declares is "the only Gentile who knows its spirit," has appropriately selected as illustrator a rising young artist of the Jewish quarter, Jacob Epstein by name. Mr. Epstein's pictures of "submerged scholars" (poor rabbis), "old" and "new" Jewish women, scenes of the sweat-shop and the café, etc., are full of the "human" element, and therefore in thorough accord with the sympathetic descriptions of Mr. Hapgood.

CONJURING IN THE SANCTUARY.

ON THE CROSS. A Romance of the Passion Play at Ober-Ammergau. By Wilhelmine von Hillern and Mary J. Safford. Cloth, 5 x 7½ in., 442 pp. Price, $1.50. Drexel Biddle, Philadelphia.

THE sub-title to this lengthy novel by a German writer who has been before the public for years (and with this very book, it would seem), furnishes the scope, but only partially reveals its quality. "A Romance of the Passion Play at Ober-Ammergau," in very truth is such drastic romance that it is indubitably sensational, and has a flavor of irreligiosity. A young countess, who is a wealthy widow, goes to Ober-Ammergau to see the Passion Play. The lady is a *mondaine* and wants a new sensation. She gets it, tremendously, for she falls overwhelmingly in love with the somber peasant who personifies the Redeemer in the spectacle and she marries him. The marriage is a secret one, for, *à la Iris*, by the terms of her husband's will she forfeits her wealth if she weds again. She drags the peasant-husband through misery and humiliation until after their child dies, and she refuses to acknowledge their marriage and accept the consequent poverty. He goes back to Ober-Ammergau a heartbroken man, and once more, with deeper appreciation of the rôle than ever, enacts the Christ in the religious drama. Then the woman has at last a revulsion of feeling and joins him. They live happily together until he dies during the Crucifixion in the Passion Play.

So much for the bald story. But the author has dealt with her theme in a way to provoke discussion and certainly merits reproval both from a literary and a religious standpoint. As a writer, Miss von Hillern is a blend of Ouida and Marie Corelli. There is a strong streak of passion verging on the sensual in the book. After depicting her heroine as so exalted by Freyer's portrayal of Christ on the cross that "she no longer knew whether he was a *man* or Christ himself—she only knew that the universe contained *nothing* save that form—" Miss von Hillern makes her employ every device of a woman's fascination to win the simple peasant. Preyer is a noble character throughout, almost as if despite the author. He has some of the human weakness of a man, strong, simple, and passionately in love, but altho he perhaps trifles with temptation he does not succumb to it. He is consistent and pathetically fine, but the woman is not. She is too hard and selfish to have ultimately acted as she did in returning to him.

Sometimes, in her phrenetic ardor over her theme, the writer verges on the blasphemous, and the way in which she invokes mythology when handling some vital Christian point is disgusting. Yet the book, as a whole, while leaving such a strong impression of want of due respect for morals and religion, when calmly analyzed has little of either in substance. It is something of a literary curiosity in that it has an evil effluvia which is due to superficial suggestion and not to cunningly veiled viciousness.

MORE COLONIAL BREW.

BARBARA LADD. By Charles G. D. Roberts. Cloth, 5¼ x 7⅝ in., 377 pp. Price, $1.50. L. C. Page & Co., Boston, Mass.

AFTER "Janice Meredith," "The Conqueror," "Cardigan," and several other equally impressive romances of the Colonial times, it would seem as if one needed some strong and fresh inspiration in order to thresh out that field into a novel again. Mr. Roberts's "Barbara Ladd" hardly has that. Smoothly written, with good character drawing, and a sensitiveness to the charms of nature which the author's "Kindred of the Wild" would lead one to expect, there is nothing in plot, setting, incident, or style to give individuality to this novel.

The story opens with the flight of the young girl of fourteen from the roof of Mistress Mehitable Ladd, in the small town of Second Hastings, in the austere uplands of Connecticut. This was in 1769, "when audacity on the part of small girls was apt to meet the discouragement of a peculiarly strenuous discipline." The spinster aunt was sister to Barbara's father, a clergyman whose clerical labors had been on the Sawtusent, Maryland. "Her mother, who died when Barbara was scarce out of arms, had been a bewildering birth from the kiss of North Wales on the warm south of Spanish passion."

CHARLES G. D. ROBERTS.

Her Episcopalian father had reared his orphan girl to outdoor life and its habits. So it was a severe strain on her almost wild but sunny temperament to be transferred to the care of a conventional Congregational aunt. Mr. Roberts prepares you for his heroine very carefully, and, if more is expected of her than the book reveals, the author has himself to blame, at least so far as the expectation is concerned. It is scarcely indifference or carelessness on his part that she is little more than a capricious, but negligible girl.

The story is of the slightest. Barbara runs away twice, falls in love with a chivalrous young Tory, and, after a short season "in gay New York" of that time, finally marries him. That is about all there is to it. She is pretty, wilful, and fond of animals. But that is not enough to subjugate a reader.

The way it is done scarcely atones for the poverty of material. Mr. Roberts's style is neat, well-balanced, and academic. It has no positive faults; but it is no more provocative of eulogy than is cleanliness in a gentle person. The picture of the quiet Connecticut village, all of the pastoral touches, indeed, in the book, are charming. They are the genuine impressions of one who loves sunlight, clear water, woods and their denizens. But here again, tho you feel that the author's appreciation of the material brightness of nature is a poet's in kind, his expression of his sentiments is not a poet's, tho we know from other work of Mr. Roberts that he is one.

THE statement in this department in our issue of November 1, that Dr. Eastman, author of "Indian Boyhood," was educated at Harvard, was a slip of the memory. He is a graduate of Dartmouth.

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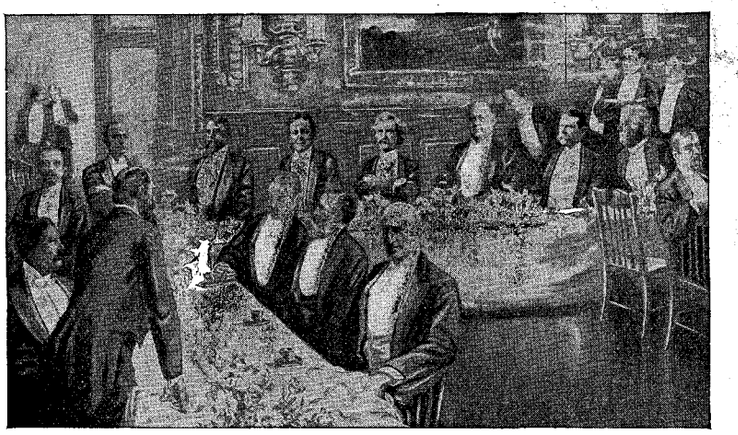

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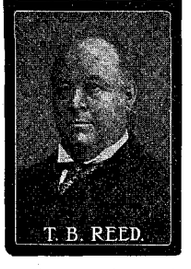
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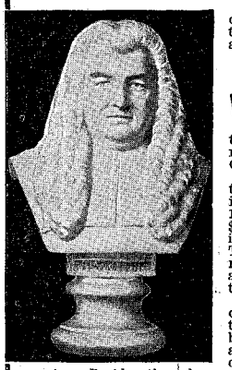

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Poems.

By L. FRANK TOOKER.

[The following poems are quoted from Mr. Tooker's volume of verse "The Call of the Sea, and other Poems." (The Century Company.)]

HOMEWARD BOUND.

There is no sorrow anywhere,
Or care, or pain. The stinging hail
Beats on our faces like a flail,
Green water curls above the rail,
And all the storm's high trumpets blare,
Whistles the wind, and roars the sea,
And canvas bellows to be free,
Spars whine, planks creak,—I only smile,
For home our keel creeps mile on mile.

I bend above the whirling wheel
With hands benumbed, but happy face.
Past us the wild sea-horses race,
Leap up to seize each twanging brace,
Or slip beneath our lifting keel.
Dreaming, I see the scudding clouds,
And ice make in the forward shrouds,
And all the long waves topped with foam,—
Yet heed them not: I'm going home.

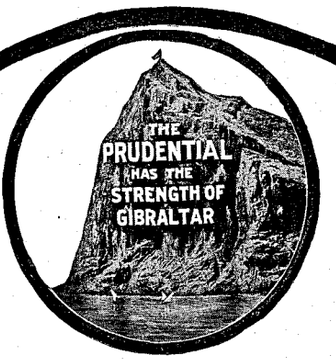
Nightly our Northern stars draw nigh,
The Southern constellations sink.
Soon we shall see along the brink
Of these cold seas Fire Island blink
Its welcome in the frosty sky.
Beyond that light, beyond the glow
Of our great city spread below,
Thine eyes now wait to welcome me
Back where my heart has longed to be.

CONCERNING ONE.

Had she any dower
When she came?
Yes; her face was like a flower,
And her soul was free from blame.
On her cheek a rose-leaf flame
Ever fluttered. When she spoke,
Then for me the morning broke.
Wore she any crown
When she died?
All the earth seemed sodden brown,
Tho 'twas June; and children cried,
And placed flowers at her side;
And the paths that once she trod
Seemed highways unto God.

IN NOVEMBER.

Oh, mark how through the latticework of brown—
November's trees—the lights of gray skies sift.
No birds now sing, nor any shadows shift
Below the sunless gables of the town;
But brooks run tawny, and a purple crown
Of elder-tops the marish hollows lift,
While hunting twitters from the thickets drift,



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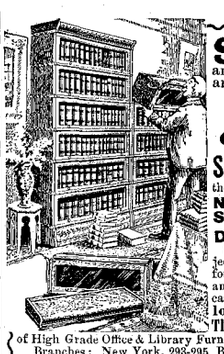

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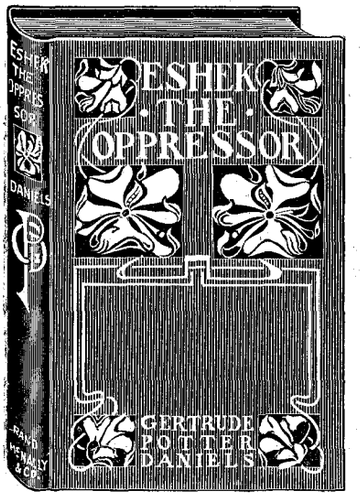

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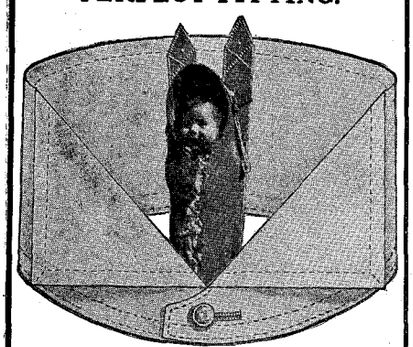

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And hollow pipes the gale across the down.
Now memories like voices fill the gale—
The joy of harvests and the hopes of springs,
And songs, tho felt, unsung, and griefs that pale,
And loves that flush, and hopes that lift on wings,
And sunlight on the silent, winter hills,
Thrilling anew the heart that sorrow thrills.

A POET.

Three things he knew: the shock that sorrow brings,
The woodland's secrets, and one woman's heart.
These made the gamut of his flame-wrought art—
Grief, truth, and love: from these the poet springs.

PERSONALS.

How David B. Hill Became a Democrat.—At the age of eleven, David B. Hill ran away from school in his native village of Havana, Chemung Co., N. Y., and went to Syracuse to seek his fortune.

He made a plucky fight for work at all sorts of things in the strange city, but in vain, until one day he stopped a gentleman on the street and begged him to give him a "job." The stranger happened to be Dean Richardson, at that time president of the New York Central Railroad. "Why, certainly, my lad," was Mr. Richardson's reply, "but what sort of work can you do? We need a lot of men to work my railway, but I'm afraid you are a little too small for that sort of of work, don't you think so yourself?" To the surprise of the railway director, young Hill replied, "Why, I can sell papers and candy and cigars on the trains if you will let me." The "butcher boy," who is such a pest on all trains nowadays, was an unknown quantity at that time, so, pleased with the lad's originality, Mr. Richardson gave him a written consent on the spot.

In his capacity of train-boy, young Hill had abundant opportunity of seeing famous politicians while on their way to and from Albany, and to their various informal debates while *en route* the train-boy listened with open ears. The Democrats who used these trains seemed to the boy's mind to be in the right, and so he adopted that as his party. So ardent did the train boy become that he absolutely refused to handle a Republican newspaper on the train, altho there were repeated demands for them. One day a passenger—who proved to be Lucius Robinson, afterward governor of the State—asked the boy why he did not have a copy of the New York *Tribune*. "I don't keep it," was the saucy reply, "I wouldn't help spread the rot that old Greeley writes. Why, sir, I am a Democrat!"

Young David B. saved up $500 out of his earnings as train-boy, then very sensibly went back again to school.

Speaking of his first campaign speech, Mr. Hill said in an interview some time ago:

"When I was a youngster at school, I used to be called pale, thin-faced, slight and slender, and so I was repeatedly selected by the teachers to 'speak a piece' whenever there were any visitors to the school. I suppose it was because they imagined that on account of my appearance I would impress the visitors as being studious and therefore

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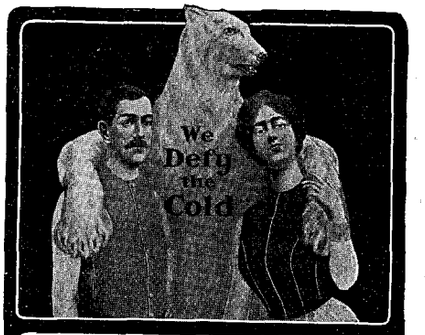

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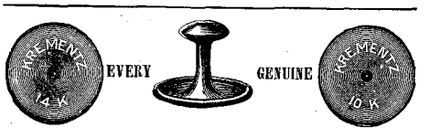

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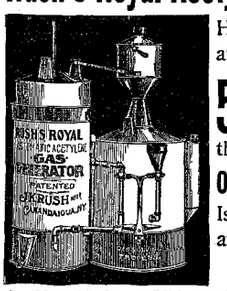

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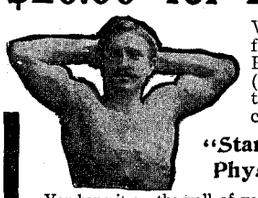

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bright. That was really a good thing for me, for it got me accustomed to being at home upon my feet, and in time I got so that I was no more embarrassed in speaking aloud before strangers than I was when shouting 'tag!' before a lot of other youngsters.

"This school experience was directly responsible for the first campaign speech I ever made in my life, and if that speech was successful it was all due to my school recitations. One day when I was seventeen years old, had just left school and was studying law, I attended a big political meeting at Watkins Glen. The train that was to bring the orators of the day didn't show up, and after an hour's impatient wait the chairman made a short speech and said the crowd would have to disperse for want of any local speakers. Just then some boy friend of mine in the crowd cried out, 'Let Dave Hill speak!' I suppose now that it was intended as a joke, but more to my own surprise than to that of any one else I promptly jumped upon the platform and, forgetting all about the presence of so many strangers, I spoke for half an hour without having the least idea of what I was talking about."

A friend of the ex-Senator who was present at the time says that while the crowd had seconded the demand for a speech it was for the purpose of guying the boy.

"But scarcely had he spoken a dozen words when the big crowd paused in surprise at the boy's remarkable stage presence, and then, as he went on in a calm, manly voice to give them facts and figures showing why he thought the Democratic party to be the greatest thing on earth, the crowd stood in perfect amazement. When the speech was finished the applause was frantic, and young Hill was carried off the platform upon the shoulders of the enhusiastic crowd."

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John Spratt will eat no fat,
Nor will he touch the lean.
He scorns to eat of any meat;
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But Mrs. Spratt will none of that;
Foodine she can not eat.
Her special wish is for a dish
Of Expurgated Wheat.

To William Spratt that food is flat
On which his mater dotes.
His favorite feed—his special need—
Is Eata Heapa Oats.

But Sister Lil can't see how Will
Can touch such tasteless food.
As breakfast fare it can't compare,
She says, with Shredded Wood.

Now, none of these Leander please;
He feeds upon Bath Mitts.
While Sister Jane improves her brain
With Cero-Grapo-Grits.

Lycurgus votes for Father's Oats;
Proggine appeals to May;
The junior John subsists upon
Uneeda Bayla Hay.

Corrected Wheat for little Pete;
Flaked Pine for Dot; while "Bub,"
The infant Spratt, is waxing fat
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—*Chicago Tribune.*

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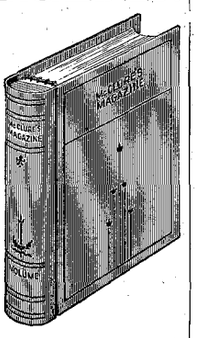

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Board, 50 cents per square foot; meals extra; breakfast at 6, supper at 7.

Guests are requested not to speak to the dumb-waiter; guests wishing to get up without being called can have self-rising flour for lunch.

Not responsible for diamonds, bicycles and other valuables kept on the counter; they should be kept under the safe.

The office is convenient to all connections; horses to hire, 25 cents a day.

Guests wishing to do a little driving will find hammer and nails in the closet.

If the room gets too warm open the window and see the fire escape.

If you are fond of athletics and like good jumping, lift the mattress and see the bed spring.

Baseballists desiring a little practise will find a pitcher on the stand.

If the lights go out, take a soda—that is light enough for any man.

Any one troubled with nightmare will find a halter in the barn.

Don't worry about paying your bill; the house is supported by its foundation.—*Detroit Free Press.*

Coming Events.

December 1.—Convention of the National Socialist Trade and Labor Alliance at Hartford, Conn.

Convention of the Brotherhood of Railway Trackmen of America at St. Louis.

December 1–2.—Convention of the Northwestern Hardwood Lumbermen's Association at Minneapolis.

December 1–6.—Convention of the Spanish-American War Nurses at Washington.

December 2.—International Sanitary conference at Washington.

American Fairs and Expositions Convention at Chicago.

December 2–10.—National Council of Jewish Women at New York.

December 3–5.—Convention of the American Warehousemen's Association at Washington.

December 5.—National Blast-Furnace Workers' Association at Buffalo.

December 8.—International Six-Day Bicycle Race of America at New York.

Current Events.

Foreign.

SOUTH AMERICA.

November 10.—President Castro makes a triumphant official entry into Caracas, and it is said that the flight of the revolutionary armies continues.

November 12.—The Colombian gunboat *Bogota*, manned by Americans, captures one rebel schooner and destroys another near Panama.

November 13.—General Matos, the Venezuelan revolutionist leader, lands at Willemsted, Curaçao, having been driven from Venezuela.

November 14.—Several fugitive revolutionary generals, seeking to escape from Venezuela to Curaçao, are captured on a small vessel off the Venezuelan coast.

November 15.—The Venezuelan troops defeat the rebels at Coro.

Dr. Rodrigues Alves is inaugurated President of Brazil.

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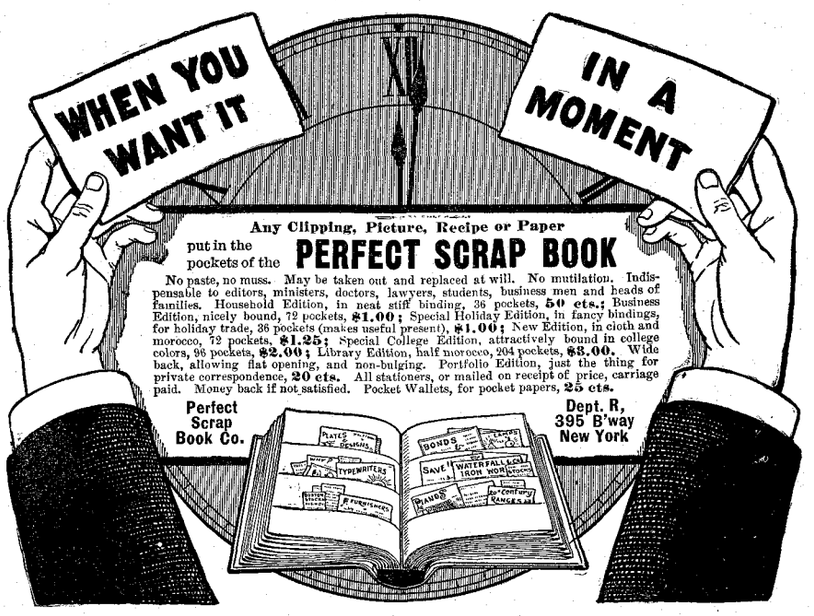
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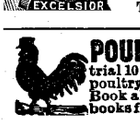

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OTHER FOREIGN NEWS.

November 10.—Premier Sagasta tenders the resignations of the Spanish Cabinet to King Alfonso.

November 11.—King Alfonso entrusts to Prime Minister Sagasta the reconstruction of the Spanish Cabinet.

Members of the German Cabinet and the Reichstag give a dinner for ex-Ambassador White in Berlin.

Wild scenes occur in the Austrian Parliament during the discussion of election riots.

November 12.—Mascagni, the Italian composer, appeals to the Italian Government to intervene and protect him against what he calls vexatious treatment in America.

Germany assents to the proposal to submit the question of the payment of the Chinese indemnity in gold or silver to The Hague Tribunal.

November 13.—The Italian Ambassador at Washington is instructed to render all possible aid to Mascagni in the latter's legal tangle in Boston.

The French coal strike is virtually ended, and many of the miners return to work.

The Reichstag passes the clause of the Tariff bill permitting the Government to retaliate when foreign tariffs discriminate against German goods.

November 15.—An attempt is made to assassinate King Leopold in Brussels by an Italian anarchist.

November 16.—The troops of the Sultan of Morocco are reported to have captured the pretender to the throne.

Affairs in Macedonia are steadily quieting down.

Domestic.

November 10.—The President leaves Washington for New York and will be absent from the capital for two weeks.

J. H. Bingham, Collector of Internal Revenue for Alabama, is removed by the President.

November 11.—Much progress is made in the Panama Canal negotiations, and it is believed that the treaty with Colombia will probably be signed next week.

The answer of the Northern Pacific Railroad to the charges of the State of Washington in the Northern Securities case is filed in the United States Supreme Court.

Following the example of the miners employed by Markle & Co., the striking miners at Hazleton decide to return to work.

President Baer's reply to Mr. Mitchell is made public.

The new Chamber of Commerce building is formally opened in New York; President Roosevelt is present, and after the ceremony starts on his trip to Mississippi to shoot bears.

November 12.—Leslie Coombs, of Kentucky, is appointed United States Minister to Guatemala to succeed W. Godfrey Hunter, resigned.

The replies of the coal-carrying railroads to the statement of the miners are made public; the companies refuse to recognize the Mine Workers' Union, and question the jurisdiction of the Commission as to that phase of the matter.

November 13.—The President arrives at Smedes, Miss., and starts at once for the hunting-ground.

The twenty-second annual convention of the American Federation of Labor begins in New Orleans.

November 14.—The Strike Commission begins in Scranton, Pa., its sessions for hearing testimony.

General Chaffee, in his report on affairs in the Philippines, praises the army, and replies to criticisms that have been made in this country.

November 15.—Congressman Babcock, of Wisconsin, withdraws from the contest for the Speakership; his action is regarded as assuring the election of Mr. Cannon.

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$10 DOWN AND $5 PER MONTH

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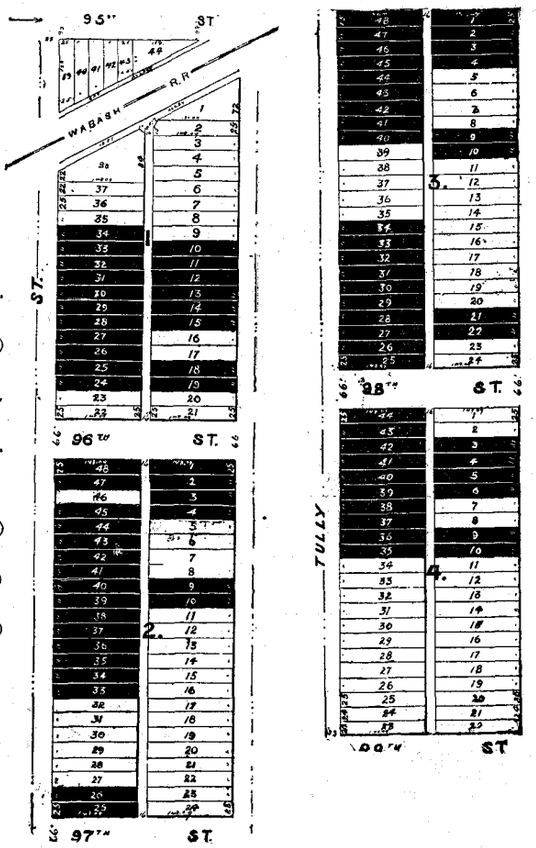
WILL DOUBLE IN VALUE

before they are paid for under our easy monthly payment plan.

Here are the prices of lots remaining unsold. These figures are subject to 10 per cent advance December 1st, 1902.



BLOCK 1.

Lots
1 to 9, 16, 17, $450 each.
20, 21, $1100 (both.)
22, 23, $425 each.
35, 36, 37, $375 each.
38, $400
39, 40, $1500 (both.)
41, 42, $1000 (both.)
43, 44, $500 (both.)

BLOCK 2.

Lots
5 to 8, 11 to 24, $400 each.
27 to 32, $375 each.
46, $400

BLOCK 3.

Lots
5 to 8, 11 to 20, 23, 24, $250 each.
35 to 39, $225 each.

BLOCK 4.

Lots
1, 2, $500 (both.)
7, 8, 11 to 22, $225 each.
23 to 34, $200 each.

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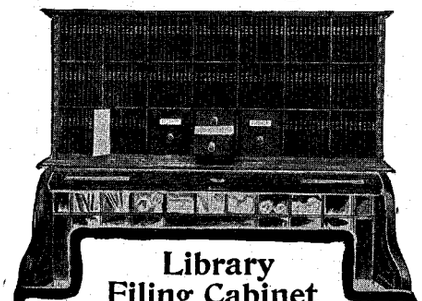

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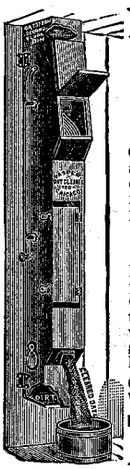

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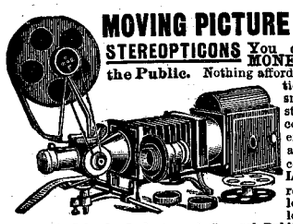

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President Mitchell, of the Mine Workers' Union, is cross-examined by the Coal Strike Arbitration Commission.

November 16. — Inspector-General Breckinridge's annual report is made public.

The reply of the Lehigh Coal and Navigation Company to the demands of the miners is made public.

CHESS.

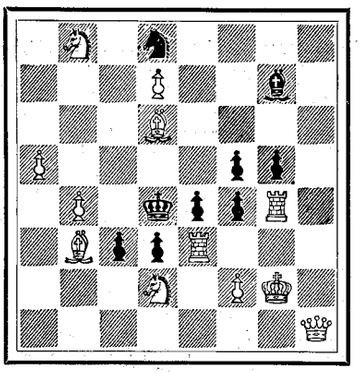
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

THE LITERARY DIGEST FIRST PROBLEM TOURNEY.

Problem 763.

LXXXI. MOTTO: "The Crisis."

Black—Nine Pieces.



White—Twelve Pieces.

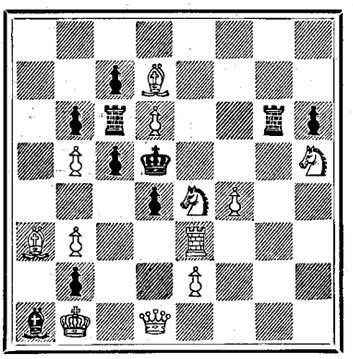
1 S1 S4; 3 P2 b1; 3 B4; P4 pp1; 1 P1 kpp R1; 1 B pp R3; 3 S1 P K1; 7 Q.

White mates in two moves.

Problem 764.

LXXXII.—MOTTO: "Sic!"

Black—Ten Pieces.



White—Twelve Pieces.

8; 2 pB4; 1 p r P2 rp; 1 P pk3 S; 3 p S P2 B P2 R3; 1 p2 P3; b K1 Q4.

White mates in two moves.

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Every comfort on the restful
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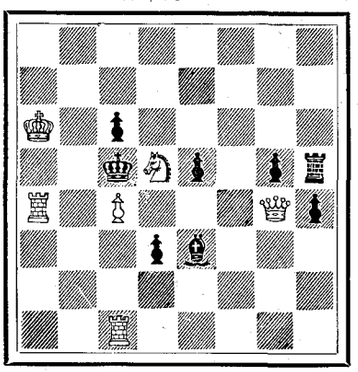
Problem 765.

LXXXIII.—MOTTO: "The charm's wound up."

Black—Eight Pieces.



White—Six Pieces.

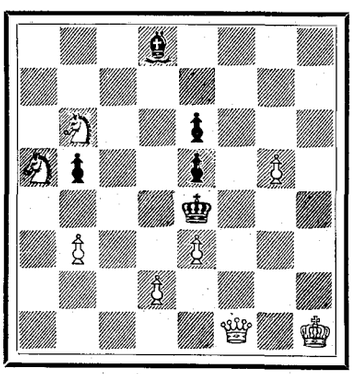
8; 8; K r p 5; 2 k S p r p r; R r P 3 Q p; 3 p b 3; 8; 2 R 5.

White mates in three moves.

Problem 766.

LXXXIV.—MOTTO: "Dame und Springer."

Black—Five Pieces.



White—Eight Pieces.

3 b 4; 8; r S 2 p 3; S p 2 p r P r; 4 k 3; r P 2 P 3; 3 P 4; 5 Q r K.

White mates in three moves.

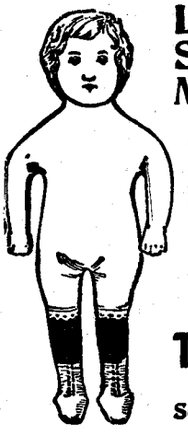
Solution of Tourney Problems.

No. 751. LXIX.: B—K B 5.

No. 752. LXX.: R—Kt 6.

No. 753. LXXI.

1. B—B 7 / K—B 5	2. Q—K 4 ch / K x P	3. B—K 8, mate
1. ..... / Kt x P	2. Q x R P ch / K—B 5	3. Kt—Q 6, mate
1. ..... / B x P	2. Q—K 5 ch / K—B 5	3. Q x Q P, mate
1. ..... / B—B 8	2. Kt—Q 6 / Kt x P	3. Q x R P, mate
	2. ..... / Other	3. Kt—K 2, mate
1. ..... / Kt(R 5)moves	2. Q—K 4 ch / P x Q	3. Kt—B 5, mate



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No. 754. LXXII.

1. P—Q 3	2. Kt—Q 4	3. Q—Q 8, mate	
P x P	K x Kt (Q 6)	Q—K 5, mate	
	2. K x Kt (Q 4)	3. Q—K 6, mate	
1.	2. Kt—B 4	3. Kt (B 4)—K 3 mate	
B x P	K x Kt		
	.....	Kt x Kt P mate	
	2. R—R 6	3. Q—Q 7, mate	
	.....		
	2. B—Q 7	3. Kt—K 3, mate	
	.....		
	2. B x Kt	3. Kt—B 7, mate	
1.	2. Kt x Kt P		
Kt—B sq	P x P	P—B 8 (Kt), mate	
	.....		
	2. Other	Q x Kt mate	
1.	2. Q x Kt P, ch	3.	
Kt—B 3	K—K 3		
.....	P x P ch		
1. P—B 7	2. Kt x P	3.	

Solved by M. W. H., University of Virginia; the Rev. I. W. B., Bethlehem, Pa.; M. Marble, Worcester, Mass.; the Rev. G. Dobbs, New Orleans; F. S. Ferguson, Birmingham, Ala.; H. W. Barry, Boston; A. C. White, New York City; K. Kentino, Newark, N. J.; J. C. J. Wainwright, Somerville, Mass.; W. J. Ferris, Chester, Pa.; the Hon. Tom M. Taylor, Franklin, Tex.; A. G. Massmann, Newark, N. J.; C. B. E., Youngstown, O.; W. W. S., Randolph-Macon System, Lynchburg, Va.; "Malvern," Melrose, Mass.; J. J. Burke, Philadelphia; A Knight, Tyler, Tex.; G. Patterson, Winnipeg, Can.; O. C. Pitkin, Syracuse, N. Y.; B. Colle, New York City.

751: T. O. B., Franklin, Va; W. L. Grogan, Sweetwater, Tex.; the Rev. S. M. Morton, D.D., Effingham, Ill.; W. J. Jefferson, Grinnell, Ia.

751, 752: O. C. Brett, Humboldt, Kan.; W. A. Walker, Bloomington, Ill.; "Twenty-three," Philadelphia; W. R. Coumbe, Lakeland, Fla.

751, 752, 753: The Rev. J. G. Law, Walhalla, S. C.

751, 753: W. J. Leake, Richmond, Va.; J. E. Wharton, Sherman, Tex.

Comments (751): "Very cute"—M. M.; "Rather light"—G. D; "As bright as it is beautiful"—F. S. F.; "Rather commonplace"—A. C. W.; "A fair trifle"—K.K.; "Tactics refreshingly neat and precise"—J. C. J. W.; "Key hard to find"—J. G. L.

752: "Too much sameness"—M. M.; "Lacks variety"—G. D.; "Worthy to associate with 751, and in some respects its superior"—F. S. F.; "Too light"—A. C. W.; "The poorest on record"—K K.; "The heroic Indian with a new streak of warpaint"—J. C. J. W.; "Very good"—A K.

753: "Especially fine"—M. W. H.; "Original and meritorious"—M. M.; "Clear cut"—G. D.; "Fresh and vigorous; mates unusual and hard to find"—F. S. F.; "Very good; dainty construction"—A. C. W.; "Good"—K. K; "A fine all-round problem"—J. C. J. W; "Very good"—W. W. S.; "Artful and interesting"—A K.; "A promising candidate"—J. G. L.; "Very satisfactory; a good, if not important little composition"—H. W. B.

754: "Difficult"—M. M.; "Deep combinations"—G. D.; "A very intricate and difficult work"—F. S. F.; "Rather clumsy"—A. C. W.; "One of the finest"—K. K.; "Tho ungainly in pose, and Pawn-infested, the solution is quite difficult, and the Knight-work is magnificent"—J. C. J. W.; "Original in design, with skilful Knight-play, and pretty mates"—H. W. B.

In addition to those reported, A. G. M. got 747-750; J. E. W., 749; T. O. B., 747; Miss L. V. Spencer, Blackstone, Va., 743, 744, 746, 747, 748, 750; Dr. J. M. J. Manning, Almo, Ky., 748, 750; Dr. T. B. Turnbaugh, Bloomfield, Mo., 747.

ERRATUM.

In problem 762, the white King should be on Q R 6, and the white Queen on Q B 3.

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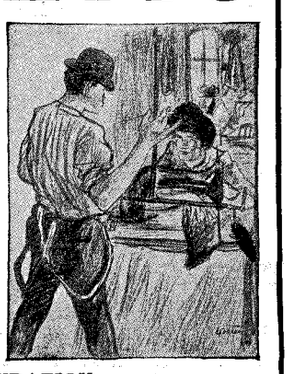

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